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CATALOGUE RAISONNÉ OF THE
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VOLUME I

CATALOGUE OF THE
PERSIAN MANUSCRIPTS
IN THE BŪHĀR LIBRARY

BEGUN BY
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Khan Saheb

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PREFACE.

It was Munshī Sayyid Sadr-ud-Dīn of Bûhâr in Bardawâñ who laid the foundation of the Bûhâr Library. He was Mîr Munshī of Mîr Ja'far, Nawwâb of Murshidâbâd, and tutor to his son and successor, Najm-ud-Daulah. He served subsequently as Munshī to Warren Hastings, and in that capacity played an important part in the transfer of the Dîwâni from the Nawwâb of Murshidâbâd to the East India Company. The Emperor Shâh 'Âlam, who held him in high esteem, appointed him *Mutawalli* (Trustee) of the Bâ'is Hazârî Parganahs of Bengal, the tenure of which had been granted to the eminent saint, Sayyid Jalâl Tabrizî (d. A.H. 642-A.D. 1244) who came to Pañduah, in Bengal, in the seventh century of the *Hijrah*.

In A.H. 1189-A.D. 1775 Munshī Sadr-ud-Dīn founded the famous Jalâliyah Madrasah, placing at its head Maulâna 'Abd-ul-'Alî of Lucknow (d. A.H. 1225-A.D. 1810), popularly known as Bañr ul-'Ulûm or the "Sea of Knowledge" the distinguished Indian scholar and writer. Munshī Sadr-ud-Dīn attached to the Madrasah the "Jalâliyah Library," as the Bûhâr Library was originally designated. The income of the Bâ'is Hazârî Parganahs provided the funds required for the Jalâliyah Madrasah and the Library.

Munshī Sadr-ud-Dīn died on the 14th of Ramâdan, A.H. 1211-A.D. 1796. The other member of the Bûhâr family with whom we are concerned is another Sadr-ud-Dīn, the great-grandson of Munshī Sayyid Sadr-ud-Dīn, and to be distinguished from him as Maulavî Sadr-ud-Dīn Ahmad. He was born in Bûhâr in A.H. 1259-A.D. 1843. He evinced from boyhood an eager taste and exceptional aptitude for Oriental learning. He became a good scholar. A large number of the manuscripts of the Bûhâr Library contain notes from his hand, showing how attentively he had perused them. The works we owe him are the *Rawâ'iḥ-ul-Muṣṭafâ* and an edition of *Nasâ'i's al-Khasâ'i's*. He is reported to have written a reply to Maulavî Shibli Nu'mâni's *Al-Fâruq*; but his work, entitled *Al-Murtadâ*, remains unpublished.

How extensive the Bûhâr Library was at the time of the decease of Munshī Sadr-ud-Dīn is not known. Much is understood to have been lost between that date and the assumption of charge by Maulavî Sadr-ud-Dīn Ahmad about the middle of last century. It then consisted of only 100 manuscripts and some printed books. By 1905 it had grown by purchase, as well as by the addition of copies of manuscripts in other Indian libraries to a collection of four hundred and sixty-eight Arabic manuscripts, four hundred and eighty-three Persian manuscripts, one Turkish manuscript, and one Urdû manuscript, besides about nine hundred and forty Arabic, four hundred Persian, and one hundred and forty Urdû books, printed or lithographed. This growth was due entirely to the enthusiastic spirit of Maulavî Sadr-ud-Dīn Ahmad.

It was the same spirit that dictated the wish that the Bûhâr Library should remain intact for the use of all succeeding generations of Arabic and Persian scholars. To secure this Maulavî Sadr-ud-Dîn Ahmâd presented the library to the Government of India under an agreement, signed by himself and by the Secretary to the Government of India in the Home Department on behalf of the Secretary of State for India, on the 22nd August, 1904. In accordance with the agreement the Bûhâr Library, which is always to be so designated, is preserved in a separate room in Metcalfe Hall in Calcutta. Two illuminated manuscripts, one, the Qurân, written in a beautiful minute Naskh by the Emperor Aurangzib, A.H. 1099, the other, a copy of the Panj Sûrah, written in a learned Naskh in gold by the prince Dârâ Shikûh are in the custody of the Trustees of the Victoria Memorial Hall in Calcutta; but this too, is in accordance with the agreement.

Maulavî Sadr-ud-Dîn Ahmâd died in 1905, less than a year after the presentation of the library to the Government of India.

The compilation of a *catalogue raisonné* of the manuscripts was begun by Maulavî Abul Khayr Muhammâd Yûsuf, who held the post of clerk-in-charge of the Bûhâr Library from July 1905 to October 1906. He dealt only with the Arabic manuscripts. His successor, Maulavî Qâsim Hasîr Radawî, who held the post from 1906-1909, prepared notices of nearly all the Persian manuscripts. The work was perforce suspended during the incumbency of the next clerk-in-charge, for, although a good Arabic scholar, he was without the aptitude requisite for cataloguing. In December 1914, the Secretary of State for India accorded his sanction to a proposal that Maulavî Hidâyat Husayn, Professor of Arabic and Persian at the Presidency College, Calcutta, should be entrusted with the revision and completion of Maulavî Abul Khayr's catalogue of the Arabic manuscripts, and that Khân Sâhib 'Abd-ul-Muqtadir, the cataloguer of the Persian manuscripts in the Oriental Public Library at Bankipur, should do the same for Maulavî Hasîr's catalogue of the Persian manuscripts.

I deal in what follows only with the catalogue of the Persian manuscripts. It is less full than some of those that have been published of similar but larger collections of manuscripts. It was thought unnecessary to repeat the biographical accounts of well-known authors that are to be found in other catalogues. Following the example of Dr. E. Blochet in his "Catalogue des Manuscrits Persans de la Bibliothèque Nationale," Khân Sâhib 'Abd-ul-Muqtadir has not given references to notices of other manuscript copies in other catalogues. Full biographical accounts have, however, been given whenever possible, of authors not well known, and each manuscript of special interest has been made the subject of a relatively long notice. A point has been made of placing the notices of the manuscripts so as to show the chronological sequence of the work in the library on history, biography, and the other eight groups. Effort has also been made to ascertain the places of birth and the dates of death of authors. The determination of the precise date of composition, or the approximate date, has been done thoroughly; and the external appearance of the manuscripts, the nature of the hand writing, the existence of lacunae, and the misplacing of folios by the binder have always been noted.

Several of the manuscripts here described are of great interest ; but the gem of the collection is a unique history of Herat (No. 58), written in the beginning of the eighth century of the *Hijrah* by an author who was himself an eye-witness of most of the events narrated by him. Attention may also be called to a very rare copy of a cosmographical work (No. 97), composed in the beginning of the latter half of the sixth century A.H. ; to a rare, though incorrect, copy of Shams-i-Qays's Al-Mu'jam (No. 262), a work on rhyme and prosody of which only three other copies are known to exist ; to the rare copies of Nizâmi's Diwân (No. 294) ; the Maṣnawîs of Jamâl-i Kanbûhî (No. 357) ; the Khamsah of Šârifî Kashmîrî (No. 366), and to a very interesting and extremely rare copy of Sharaf-ud-Dîn 'Ali Yazdî's anthology (No. 431). Among other interesting manuscripts are a beautifully written copy of Firdausi's Šâh Nâmah (No. 276), containing fine illustrations of the Persian school, an illuminated copy of Nizâmi's Khamsah (No. 295) ; a beautifully illustrated copy of the Khâwâr Nâmah (No. 328), representing the finest specimen of Indian miniature painting and calligraphy ; and a good and correct copy of Daulat Šâh's Tadkirat-us-Shu'ařâ (No. 90), dated A.H. 980 ; and a beautifully written copy of Gazâli's Kîmiyâ-i-Sâ'îdat (No. 166), dated A.H. 903, transcribed from, and collated with, the author's copy.

The power of lending the manuscripts to scholars, conferred on the Government of India, is narrowly restricted. The relevant clause of the agreement is :—

(6) 'No illuminated manuscripts in the Bohar Library shall be taken out of the premises of the Imperial Library, except such as the Committee or Trustees of the Victoria Memorial Hall may desire to have removed to, and kept in, such hall, with the approval of the Council of the Imperial Library ; and no manuscript of the said Bohar Library shall be taken out of Calcutta.'

The hope may be expressed that the publication of this catalogue and the catalogue of the Arabic manuscripts, now far advanced, may serve to make the Bûhâr Library more widely known to Arabic and Persian scholars. The Imperial Library collections of Arabic, Persian, and Urdû books, now small, but steadily growing, are also freely at the disposal of visitors to the Bûhâr Library. Dependence is placed on their co-operation in building up these collections.

J. A. CHAPMAN

IMPERIAL LIBRARY, METCALFEE HALL,

Calcutta, 6th of February, 1919

TRANSLITERATION TABLE.

ء = 'a, 'i, 'u.	ص = s.
ڻ = s.	ڏ = d.
ڳ = ch	ٻ = t.
ڙ = h.	ڦ = z.
ڇ = kh.	ڻ = 'a, 'i, 'u
ڻ = d	ڙ = g.
ڙ = z.	ڦ = q.
ڻ = sh.	

SYNOPSIS OF CONTENTS.

I. HISTORY	Pages.	Pages.	
1. General History, Nos. 1-14	1-12	Poetical works see Poetry), Nos. 165-190 ..	128-147
2. History of Creeds and Sects, No. 15 ..	12	6. Prayers, Invocations, etc., Nos 191-206 ..	148-156
3. History of the prophets, Muhammad, Khalifs and the Imâms, Nos. 16-43 ..	13-31*	V. ARTS AND SCIENCES.	
4. History of the Gaznavis, No 44 ..	31	1. Philosophy, No. 207 ..	156
5. History of the Mughals, No. 45 ..	32	2. Ethics and Politics, Nos 208-214 ..	162-167
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(c) History of the Timurides in India, Nos 63-79	47 56	10. Divination, Geomancy and Magic, Nos 238-241 ..	188-190
(d) Local Histories of India. (i) Kashmîr, Nos 80-81 (ii) Bengal, No 82 ..	57	11. Interpretation of Dreams, No. 242 ..	191
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III. GEOGRAPHY, COSMOGRAPHY AND TOPOGRAPHY.		(c) Turkish-Persian Dic- tionary, No 255 ..	198
I Nos 97-102 ..	70-77	2. Grammar, Nos. 256-261 ..	199-202
IV. THEOLOGY AND LAW		3. Prosody, Nos. 262-266 ..	203-205
1. Hinduism, Nos. 103-107 ..	79-81	4. Rhetoric, Ornate Prose and Letters, Nos. 267-274 ..	206-211
2. Exposition of the Truth, Rights and Duties of Islam according to the various Sects and Doc- trines, Nos. 108-142 ..	83-108	5. Proverbs, No. 275 ..	211
3. Commentaries and other Explanatory works on the Qurân, Nos 143-156 ..	109-118	VII. POETRY.	
4. Traditions of Muhammad and the Imâms, Nos. 157-164 ..	119-127	1. Single Poets, Nos 276-430 ..	212-309
5. Asceticism and Sûfism (Prose works). (For		2. Anthologies, Nos. 431-438 ..	310-314
VIII. FABLES, TALES AND ANECDOTES.			
I Nos 439-466 ..		1 Nos 439-466 ..	315-331
IX. MISCELLANIES.			
I. Nos 467-471 ..		1. Nos 467-471 ..	332-333
X. MSS. OF MIXED CONTENTS.			
I. Nos 472-485 ..		1. Nos 472-485 ..	335-353

I. HISTORY.

(1) General History.

No. 1.

foll. 626 ; lines 19 ; size 13×8 ; $9 \times 4\frac{1}{2}$.

تاریخ گزیده

TARÎKH-I-GUZîDAH.

A general history of the world from the earliest times to A.H. 730 = A.D. 1329, by Hamd Ullah b. Abî Bakr b. Ahmad b. Nasr Mustaufî of Qazwîn نصر مستوفی القزوینی completed in the aforesaid year and dedicated to the Wâzîr Giyâş-ud-Dîn Muhammâd, the son of Râshîd-ud-Dîn Faḍl Ullah.

Beginning :—

سپاس و ستایش پادشاهی را که ملک او بی زوال است *

The work is divided into an introduction (Fâtihah), six chapters (Bâbs), each sub-divided into several sections (Faṣls), and an appendix (Khâtimah), as follows :—

Introduction, on the creation of the world, fol. 14^b.

Chapter I, Prophets and sages from Âdam to Muhammâd, fol. 17^a (in two sections).

Chapter II, Pre-Islamic kings, fol. 80^a (in four sections).

Chapter III, Muhammâd, his Khalîfs, friends and descendants, fol. 127^a (in six sections).

Chapter IV, Islamic kings, fol. 363^a (in twelve sections).

Chapter V, Mujtahids, Qâris, Traditionists, Shaykhs, 'Ulamâ, and Poets, fol. 545^a (in six sections). The introductory heading is wanting here.

Chapter VI (wrongly written here باب هشتم), Account of the author's native land Qazwîn, fol. 584^a (in eight sections). This chapter has been translated by M. Barbier de Meynard in the *Journal Asiatique*, 5^e série, vol. x, pp. 257-295.

The appendix, containing a description of genealogical tables devised by the author to illustrate general history 'is wanting.

Prof. E. G. Browne has reproduced the work in facsimile from a MS. dated A.H. 857, with an introduction. Fol. 407 is blank.

The copy is full of corrections and emendations, but clerical errors and gaps are numerous.

Written in cursive Indian Ta'lîq. The headings are written in red.

Not dated, apparently 19th century.

No. 2.

foll. 101; lines 27-30; size 10×7; 8×5.

روغة الصفا

RAUDAT-US-ŞAFÂ.

A fragment of the most popular universal history Raudat-us-Safâ, which was composed by Mîr Khwând (d. A.H. 903 = A.D. 1497) میر خواند at the request of Mîr 'Ali Shîr Nawâ'i. The entire work is divided into eight volumes, but the present copy comprises only the latter portion of the fifth volume beginning with the history of the kings of Egypt, who reigned there after the extinction of the Ismâ'ilis, and ending with the account of Khwâjah 'Alî Muwayyid, the last ruler of the Sarbadârs, corresponding with pp. 94-186 of vol. v of the Bombay Edition.

The MS. opens abruptly thus: —

* اقییک ترکمان عازم بخارا کردند و با اقییک کفت که اکرم مردم بخارا

The Raudat-uş-Safâ has been lithographed in Bombay, A.H. 1271, and in Teheran, A.H. 1270-74. A Turkish translation of the work was printed at Constantinople, A.H. 1258.

The present copy, written in a learned Naskh with rubrics, seems to be a correct one.

The last nine folios are damaged and are pasted in several places.

Not dated, apparently 17th century.

کفیل الدین الحسینی is found on the last folio of the copy.

No. 3.

foll. 343; lines 20; size 14×9; 9 $\frac{3}{4}$ ×6.

خلاصة الاخبار

KHULÂSAT-UL-AKHÂBÂR.

A general history from the earliest times to A.H. 905 = A.D. 1499, which the author Giyâş-ud-Dîn b. Humâm-ud-Dîn, surnamed

Khwând Amîr (born at Herat about A.H. 880 = A.D. 1475, died in Gujarât, A.H. 941 = A.D. 1534) abridged from his maternal grandfather Mîr Khwând's well-known historical work Raudat-uṣ-Ṣafâ.

Beginning :—

* خلاصہ کلمات راویان اخبار انبیاء عالیمقدار *

The author wrote the work at the request of Mîr 'Alî Shîr Nawâ'î. It is divided into a Muqaddimah, ten Maqâlahs and a Khâtimah.

A great portion of the work has been translated by Major David Price in his *Retrospect of Muhammadian History*.

Written in a clear Nasta'lîq within gold and coloured ruled borders with a beautifully illuminated frontispiece and 'Unwân.

Not dated, apparently 17th century.

The MS. is in a very damaged condition.

No. 4.

foll. 215 ; lines 19 ; size 11×8 ; 8×5½.

حَبِيبُ السِّيَرِ

HABÎB-US-SIYAR.

The well-known universal history from the creation of the world to A.H. 930 = A.D. 1523, by the same Giyâṣ-ud-Dîn b. Humâm-ud-Dîn, surnamed Khwând Amîr (d. A.H. 941 = A.D. 1534), who was engaged in this work from A.H. 927-930 = A.D. 1521-1524. Elliot (Bibl. Index, Vol. I, p. 122), however, but on the authority of only one MS., states that the author did not complete his work until A.H. 935 = A.D. 1528.

Beginning :—

* طایف اخبار لآلی نثار انبیاء عالی مقدار *

Edited, Teheran, A.H. 1271 ; Bombay, A.H. 1273.

The entire work is divided into three volumes (مجلد) each of which comprises four chapters. This library possesses only the first volume bound in two separate parts.

PART I.

Iftitâḥ or Introduction, on the creation, *Iblîs*, *Jinns*, etc., fol. 11^b.

Chapter I, History of the Prophets and philosophers, fol 16^a.
Chapter II, History of the kings of Arabia and Persia before Islamism, fol. 131^a.

Chapter III, History of Muḥammad, fol. 204^b.

The copy breaks off in the middle of the account relating to the date of the Prophet's birth with the following words :—

پس غرة ربيع الاول يا سه شنبه يا چهار شنبه *

No. 5.

foll. 216-426; lines and size same as above.

Part II or the continuation of the above, beginning with the words :—

يا چهار شنبه و بنابرین مقدمه از دوی حساب نمی تواند بود که روز
دو شنبه دوازدهم ربيع الاول بوده باشد *

Chapter IV, History of the first four Khalifs, on fol. 322^b.

Both copies are written in fair Nasta'liq by the same scribe.

The frontispiece of the first part is fairly illuminated

Not dated, apparently 18th century.

No. 6.

foll. 119; lines 31; size 11½ · 7; 9½ × 5¾

لُبّ التواریخ

LUBB-UT-TAWÂRÎKH.

A general history from the earliest times to A.H. 948 = A.D. 1541 by Yahyâ b. 'Abd-ul-Laṭîf ul-Ḥusaynî ul-Qazwînî يحيى بن عبد اللطيف الحسيني القزويني who, according to a notice of his life found at the end of this copy (fol. 119^b), was born on Thursday, the 19th of Du'lqa'd, A.H. 855 = A.D. 1451, and died in Isfahân on the 23rd of Rajab, A.H. 962 = A.D. 1554.

Beginning :—

حمد و سپاس مرخدای را که سلاطین جهان *

The work was written by order of Prince Abul Fath Bahrâm Mirzâ, the fourth son of Shâh Ismâ'il Šafawî, and was completed, according to Rieu I, p. 104, on the 20th Dul Hijjah, A.H. 948 = A.D. 1541; but like Rieu's copy this one contains several accounts of a later period, e.g. the death of Humâyûn in A.H. 963 = A.D. 1556 (fol. 90^b) and even of Akbar in A.H. 1014 = A.D. 1605 (fol. 118^b).

A Latin translation, with the title "Medulla Historiarum," was published in A. F. Büsching's "Magazin für die neue Historie und Geographie," vol. xvii, Halle, 1783.

The work is divided into four parts called Qisms, with numerous subdivisions :—

Qism I, Muhammad and the twelve Imâms, fol. 2a.

Qism II, Pre-Islamic kings, fol. 10^b.

Qism. III (wrongly written here مقالہ سیوم), The post-Muhammadan rulers, fol. 21^b.

Qism IV, The Safawî Kings, fol. 102^b.

Written in cursive Nasta'liq within coloured ruled borders.

The colophon is dated the 14th of Ṣafar, A.H., most probably a mistake for i.e. 1073. It was written at Fathābād in the Deccan by Muhammad Ridā bin Muhammad Sāliḥ Mashhadī. The headings are written in red. The names of persons and the titles of books quoted in the text are marked with red lines.

There are several 'Ard-didahs and notes of the time' of Jalâl-ud-Din Shâh 'Alam (A.H. 1173-1221 = A.D. 1759-1806), and some others, the dates of which range from A.H. 1173-1195.

No. 7.

foll. 286; lines 15; size $8 \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

ذیگارستان

NIGÂRISTÂN.

A very large collection of narrative accounts, extracted from trustworthy historical works, and arranged in proper order under the dynasties to which they relate, by Ahmad b. Muhammad b. 'Abdul Gafur ul-Gaffari ul-Qazwini, better known as Qadi Ahmad Gaffari احمد بن محمد بن عبد الغفور الغفاری الفزوینی المشتهر به قاضی غفاری (d. A.H. 975 = A.D. 1567), who, besides this work, wrote the well-known history called Jahân Arâ in A.H. 972=A.D. 1564 and dedicated it to Shah Tahmâsp Safawi.

Beginning :—

ای طرازندۀ بهارستان * دای نگارنده نگارستان

Foll. 138, 283 and 284 have been supplied in a later hand.
There is a lacuna after fol. 284^b.

Written in fair Nasta'liq.

The colophon is dated 22nd Rabī' II, A.H. 168, probably a mistake for 1168.

عبد الرحيم ابن شيخ عبد الحفي—**Scribe:**

No. 8.

foll. 394; lines 34-35; size $15 \times 8\frac{1}{2}$; $13\frac{1}{2} \times 6$.

روضۃ الطاہرین

RAUDAT-UT-TÂHIRÎN.

A general history from the earliest times to A.H. 1014 = A.D. 1605, by Tâhir Muḥammad b. ‘Imād-ud-Dīn Ḥasan b. Sultân ‘Alî b. Ḥâjî Muḥammad Husayn Sabzwârî طاہر محمد بن عمام الدین حسن سبزواری بن سلطان علی بن حاجی محمد حسین سبزواری.

Beginning :—

بعد از حمد باری سدهانه تعالیٰ صلوٰة نا مسحودون *

According to the author's statement in the preface the first word of the title, which is equal to 1011, is a chronogram for the date of composition of the work, but the history of the reign of Akbar down to his death in A.H. 1014 shows that the work was subsequently brought down to a later period.

The work is divided into five parts (Qisms), subdivided into chapters (Bâbs), and again into sections (Fasls).

A very full table of contents, in which not only the dynasties but the individual kings are enumerated, with the length of their reigns, occupies the first fourteen folios.

Contents :—

Qism I.—Prophets and sages, early kings of Persia and Arab kings, fol. 13^a.

Qism II.—The first four Khalifs and the Imâms, fol. 179^b.
(Space for the heading is left blank here).

Qism III.—The Turks, Chingîz Khân, Tîmûr, and the Safawî kings, fol. 211^b.

Qism IV.—Hindû traditions, from the Mahâbhârat, as translated into Persian by the order of Akbar, fol. 290^b.

Qism V.—Kings of India with a special history of Akbar from his accession to his death, the nobles, poets and ‘Ulamâ of his Court. This Qism ends with an account of the wonders and curiosities of the islands and harbours in the Bay of Bengal.

Qism IV is wrongly followed by the history of the reign of Akbar (foll. 346^b-374^b), which really belongs to the latter portion of Qism V, and the history of the earlier kings of India (foll. 377^b-393^b), with which the fifth Qism begins, is placed after the history of Akbar. There is a lacuna after fol. 374^b and the history of Akbar breaks off in the beginning of the account relating to A.H. 1013 (two leaves have been left blank here). There is another lacuna

after fol. 393^b where the narrative breaks off in the middle of the reign of Humâyûn, and folio 394^a abruptly opens with the concluding part of the account relating to the curiosities of the islands and harbours of Bengal.

Spaces for headings have been left blank in many places towards the end of the copy.

Written in a fair Indian Ta'lîq Foll. 363^a-374^b are written in a different hand.

Noted dated, apparently 17th century.

No. 9.

fol. 636 ; lines 21 ; size $11\frac{1}{4} \times 7$; $9\frac{1}{4} \times 5\frac{1}{4}$.

منتخب التواریخ

MUNTAKHAB-UT-TAWÂRÎKH.

A comprehensive general history from the beginning of the world to the time of Shâh Jahân (A.H. 1037-1069 = A.D. 1628-1659), to whom the work is dedicated, by Muhammâd Yûsuf. b. Shaykh Rahmat Ullah ul-Atakî ul-Kan‘âni رحمت الله الاتکی الکنعانی who completed it, according to Rieu, p. 122, in A.H. 1056 = A.D. 1646. See also Bank. Lib. Cat. No. 476.

Beginning :—

جميع محايد و ستایش که مبداء فیض من الاول الى البد *

The entire work is divided into a Muqaddimah, five Qisms and a Khâtimah, but this copy comprises the Muqqadimah and the first three Qisms only, as follows :—

Muqaddimah, divided into four Faṣls :—

1. Utility of history, fol. 9^b
2. Creation, fol. 10^a.
3. Tribes of the *Jinns*, fol. 13^b.
4. Constitution of the human body, fol. 15^a.

Qism I, divided into two Bâbs :—

1. Prophets and apostles, fol. 18^a.
2. Ancient sages and philosophers, fol. 134^b.

Qism II, divided into two Bâbs :—

1. Early kings of Persia, fol. 146^b.
2. Kings who were contemporary with the early kings of Persia, fol. 195^a.

Qism III, divided into two Bâbs :—

1. History of Muhammad, fol. 238^b.

2. History of the early Khalîfs, the kings of Umayyah
and the 'Abbaside Khalîfs, fol. 406^a.

Foll. 622^a-624^b are left blank and the accounts of the Khalîfs Mu'tâdîd (A.H. 279-289 = A.D. 892-902), Muqtâfî (A.H. 289-295 = A.D. 902-908) and Muqtâdir (A.H. 295-320 = A.D. 908-932) are wanting.

The account of the divisions into which the work is divided, given at the beginning of the copy, is erroneous and confusing.

The copy, written in fair Nasta'liq, is full of clerical errors. Spaces for headings have been left blank in several places. The name of the scribe اثیر الدین بوهاری is found at the end of Qism II, foll. 237^b.

Not dated, apparently 19th century.

The MS. is slightly damaged.

No. 10. (*Turkish*).

foll. 90; lines 15-30; size 11 $\frac{3}{4}$ × 8; 8 × 4.

تقويم التواریخ
TAQWÎM-UT-TAWÂRÎKH.

A very neat copy of the Turkish original of the famous chronological tables composed in A.H. 1058 = A.D. 1648, by Muştafâ b. 'Abd Ullah, better known as Hâjî Khalîfah مصطفی بن عبد الله the author of the well-known work *Kashfuz-Zunûn*, who died in A.H. 1068 = A.D. 1657.

Beginning:—

حمد و ثناؤ شکر بی انتهای اول مبداء اول جل و علایه *

The Turkish preface is preceded by a short preamble in Persian. The work has been printed in Constantinople, A.H. 1146.

A Persian translation of the work is noticed in Rieu, i. p. 137.

Contents:—

Preface and introduction treating of the various eras, fol. 1^b.

Chronological tables for the period extending from Adam to the Hijrah, fol. 9^b.

Chronological tables from the first year of the Hijrah to A.H. 1045, foll. 20^a-73^b.

Each page is divided into ten columns.

Foll. 74 and 75 blank.

The above is followed by tables of dynasties, *viz.* 25 (in Rieu, Turkish Cat., loc. cit., 26) anterior to Islamism and 109 (in Rieu, ib., 110) posterior to it, foll. 76^a-80^b.

Tables of the Osmanli Sultâns of the grand Wazîrs, Qâdî-'Askers, tutors of the Sultâns and Qâdîs of Constantinople, foll. 81^a-89^b. These are arranged in five or six columns, which show the name of each dynasty, the number of its sovereigns, its seat, the dates of its rise and of its extinction, and lastly, its duration.

The Khâtimah begins on fol. 90^a

Written in a learned Ta'lîq within red-ruled borders on good thick paper.

Not dated, apparently 17th century.

The additions of numerous historical notes written in Turki, which are found on the margins throughout the copy, the corrections and emendations in several places, and the learned hand in which the copy is written, tend to suggest that the MS. is an autograph of the learned author.

No. 11.

foll. 291; lines 31; size 15½ × 8½; 11¾ × 5¼.

مرات العالم

MIR'ÂT-UL-'ÂLAM.

A very useful and trustworthy compendium of eastern history from the earliest times to the reign of Aurangzib, compiled in A.H. 1078 = A.D. 1667.

Beginning :—

* بُرْزِينْ گوہری کہ تاجداران کشور فصاحتِ الخ

The work is usually ascribed to Muḥammad Bakhtâwar Khân (d. A.H. 1096 = A.D. 1685), who in the preface to the work claims the authorship for himself, while the real author is Muḥammad Baqâ of Sahâranpûr (d. A.H. 1094 = A.D. 1683), a friend of Bakhtâwar Khân. For a discussion of this controversial point see Bankipur Lib. Cat. No. 477.

The work is divided into an introduction, seven sections, called آرایش, each sub-divided into several chapters called نمایش and نمود; one appendix, termed افزایش, and a conclusion or خاتمه. A very full table of contents, occupying foll. 2^a-4^a, is given in the beginning of the work.

Written in a fair Nasta'lîq with the headings in red. The last four folios have been placed in new margins.

Not dated, apparently 18th century.

No. 12.

fol. 311; lines 13; size $10\frac{1}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 6$.

منتخبات مرات العالم و طبقات اکبری

MUNTAKHABĀT-I-MIR'ĀT-UL-'ĀLAM WA TABAQĀT-I-AKBARĪ.

Extracts from the Mir'āt-ul-'Ālam (noticed above) and the Tabaqāt-i-Akbarī.

Foll. 1^a-101^a. Extracts from the seventh book of the Mir'āt-ul-'Ālam containing the biographies of the saints and 'Ulamā from the time of Akbar to the reign of 'Alamgīr and of the celebrated calligraphists from Ibn-i-Maqlah to the author's time. The Khātimah containing notices of Persian poets (arranged in alphabetical order), begins on fol. 57^a.

Beginning :—

پیرایش سوم مشتمل بر دو نمود و یک افزایش - نمود اول در ذکر مشایخ

کرام این عهد فرخی مهد *

Foll. 101^b-104^b blank.

Foll. 105^a-131^b. Extracts from the Tabaqāt-i-Akbarī, a general history of India from the Muhammadian conquest to the end of the 38th year of Akbar's reign, by Nizām-ud-Dīn Ahmad bin Muhammād Muqīm-ul-Harawī (d. A.H. 1003 = A.D. 1594). This is an extract of the concluding portion of the first Tabaqah of the Tabaqāt-i-Akbarī, containing biographical notices of the nobles, learned men and poets of Akbar's time.

Beginning :—

پوشیده نماند که چون از احوال خیر مال حضرت خلیفه الہی فراغ

دست داد *

Foll. 132^a-135^b blank.

Foll. 136^a-311^b. Extract from the sixth book of the Mir'āt-ul-'Ālam, containing the history of Bābur, Humāyūn, Akbar, Jahāngīr and Shāh Jahān.

Beginning :—

آرایش ششم در ذکر پادشاهان عظیم الشان گورگانیه که گلزار همیشه بهار

هندوستان را از خس و خاشاک وجود کفار پرداخته *

This interesting copy, containing the most valuable extracts from the above-named works, is full of learned and useful notes and annotations. These, in most cases, are followed by references

to the *Ā'in-i-Akbarī*. For instance, regarding the poet *الفتى*, on fol. 133^a, we find the following remark in the margin:—“Who is this? V. my note to No. 42, A.A. p. 223.”

From the above facts as well as from handwriting, with which I am quite familiar, it is evident that the author of these valuable notes is no less a person than the famous orientalist H. Blochmann, the translator of the *Ā'in-i-Akbarī*. On fol. 1^b (margin) Mr. Blochmann remarks thus: “This extract of the *Mir'ât-ul-'Âlam* by Bakhtâwar Khân contains the most valuable portion of the work, *viz.* Biographies of holy and learned men, from the time of Akbar, and of celebrated calligraphists; a narration of remarkable events, and a notice of the labour of the author. The *Khâtimah* contains Biographies of poets, alphabetically arranged.”

Written in fair Indian Ta'lîq with the headings in red. The copy was most probably written for Mr. Blochmann.

No. 13.

foll. 571; lines 23; size $11\frac{3}{4} \times 7$; $8 \times 4\frac{1}{4}$.

مَرَأْتُ جَهَانَ نَمَا

MIR'ÂT-I-JAHÂN-NUMÂ.

A correct and old copy of the *Mir'ât-i-Jahân-Numâ* or general history of the world, compiled under Aurangzîb before A.H. 1094 = A.D. 1682. It is an enlarged recension of the *Mir'ât-ul-'Âlam* (see No. 11), which is due, like the shorter work, to the authorship of Muhammad Baqâ and not to Bakhtâwar Khân. It was edited after the author's death by his sister's son Muhammad Shafî, A.H. 1095 = A.D. 1683, regarding which question see the Bankipur Lib. Cat. No. 477.

Beginning:—

* زینت جہڑہ شاہد کلام مسجّلی مسحومہ ملک علام الخ

The work is divided into a *Muqaddimah*, seven *Payrâ'ish* each subdivided into several *Numâ'ish*, and a *Khâtimah*. A detailed index of the contents with reference to the pages comprises foll. 3^b-5^a.

Written in a learned and fair *Nasta'lîq* within red-ruled borders.

The date of transcription in the colophon is hopelessly damaged; but the name of the scribe, as far as the mutilation allows us to decipher it, reads عبد النبی سید فیروز سہارنپوری. The copy was apparently prepared in the beginning of the 18th century.

A note on the fly-leaf is dated A.H. 1134.

A seal of *Bakhshî-ul-Mulk Sayf-ud-Daulah Nâjaf Qulî Khân Bahâdur Muzaffar Jang*, dated A.H. 1191, is found on the fly-leaf

at the beginning of the copy. Marginal notes, written mostly in red, are occasional.

No. 14.

fol. 240; lines 15-19; size $9\frac{1}{4} \times 5\frac{1}{2}$; 8×4 .

(تاریخ عام)
(TÂRÎK-I-‘ÂM).

An incomplete copy of a general history of the world from the earliest times to A.H. 1134 = A.D. 1721. It is defective at the beginning and opens abruptly thus:—

* علمی شیخ ابو الفضل در شکرِ نامه مینویسد که مشهور چنانست *

The work contains for the most part mere selections of interesting accounts and anecdotes from other histories without any originality. The latter portion of the work dealing with Indian affairs is comparatively more extensive. The work begins with Adam and ends with an account of the death of Sayyid ‘Abd Ullah Khân, A.H. 1134. It concludes with an enumeration of the names of the Râjâhs and kings who ruled in India with the dates of their birth, accession and death, commencing with Râjâh Judishter and ending with Aurangzib, d. A.H. 1118 = A.D. 1706.

Written in careless Indian Ta’lîq.

Not dated, apparently 19th century.

(2) History of Creeds and Sects.

No. 15.

fol. 424; lines 17; size $9\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

توضیح الملل
TAUFIKH-UL-MILAL.

A Persian translation of Abul Fath Muhammâd bin Abul Qâsim ‘Adb-ul-Karîm Shahrastâni’s (d. A.H. 548 = A.D. 1153) well known Arabic work on religious and philosophical creeds, styled كتاب الملل, by Muṣṭafâ bin Shaykh Khâliqdâd ul-Hâshimî ul-‘Abbâsi مصطفی بن شیخ خالق داد الهاشمی العباسی, who wrote it by order of Jahângîr in A.H. 1021 = A.D. 1612.

Beginning:—

* حمدی که لمعات اشعة انوار آن تیرگی اعتقاد الخ

A copy of the oldest Persian translation by Afḍal bin Ṣadr Tarikah of Isfahān, completed A.H. 843 = A.D. 1439 and dedicated to Sultan Shāh Rukh, is noticed in the India Office Lib. Catalogue No. 2541.

A full abstract of the table of contents (foll. 1^b-11^b) is given at the beginning of the copy.

The date of transcription is illegible, but apparently the copy was written in the beginning of the 17th century. Several seals of kings of Oudh are found at the beginning and the end.

Written in a clear Nasta'liq within coloured ruled borders.

(3) History of the Prophets, Muḥammad, Khalīfs and the Imāms.

No. 16.

foll. 407; lines 17; size 10 × 6½; 7 × 3½.

فتح ابن اهشم

FUTŪH-I-IBN-I-A'SAM

A Persian translation of Khwājah Abū Muḥammad Aḥmad bin A'sam ul-Kūfi's (d. about A.H. 314 = A.D. 926) Arabic work Futūh, or history of Islām from Muḥammad's death to the death of Ḥasan and Ḫusayn and the accession of Yazīd in A.H. 60 = A.D. 680.

Beginning:—

الحمد لله الملك القديم المidan الکریم الرؤوف الرحیم الخ *

The translation was undertaken about A.H. 596 = A.D. 1199 by Muḥammad bin Aḥmad ul-Mustaufī ul-Harawī who died after finishing only a small portion of the work, viz. the greater part of the history of Abū Bakr. It was continued and finished by Muḥammad bin Aḥmad bin Abī Bakr ul-Kātib ul-Mābarnābādī.

Written in a clear Nast'aliq within gold and coloured ruled borders, with a frontispiece and an illuminated 'Unwān.'

The MS. is worm-eaten and in most places pasted over with thick patches. Dated Muḥarram, A.H. 1074.

Scribe محمد هاشم ولد محمد شريف گجراتی.

Several seals of the later kings of Oudh are found on fol. 1^a.

No. 17.

foll. 378; lines 17; size $9 \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$.

ترجمة مولود النبی

TARJUMAH-I-MAULÙD-UN-NABI.

A Persian translation of Sa'íd bin Mas'ûd-ul-Kâzarùnî's history of Muḥammad, by 'Afif bin Sa'íd bin Mas'ûd-ul-Kâzarùnî عفیف بن سعید بن مسعود الكاذروني who finished the work in A.H. 760 = A.D. 1358.

Beginning :—

و به نستعين - حمد و سپاس بیقیاس خدایرا که نور محمد صلی الله علیه و سلم پیش از همه چیز آفرید *

There are serious confusions regarding the title of the work and its authorship. In the colophon of the present copy, as well as in the Ind. Office No. 165, the work is called سیر عفیفی Rieu, III, p. 1026^a gives altogether a different name, *viz.* تاریخ حسینی while two copies without any title are noticed in W. Pertsch, Berlin, Nos. 543 and 544.

Again Hâj. Khal. in several places hopelessly confuses the original Arabic and the present translation and their respective authors. A detailed discussion of the various conflicting statements will be found in the Bankipur Lib. Cat. No. 484, where a very old copy of the work dated A.H. 841, with a full description of its contents, is noticed.

The work is divided into four sections, called Qism and a Khâtimah, as follows :—

I.—Creation of the Prophetic Light, down to the birth of Muḥammad, fol. 9^b.

II.—From his birth to his mission, fol. 56^a.

III.—Events which took place after the Prophetic mission during his stay at Mecca, fol. 86^b.

IV.—Events which took place during the period of his flight, fol. 137^a.

Khâtimah.—On the merit and rewards attached to the act of showing respect to the Prophet and praying for him, fol. 333^a.

Written in Nîm-Shikastah with the headings in red. Foll. 1^a-3^b have been supplied in a later hand. The lower halves of foll. 377^a and 377^b are wanting.

Dated Thursday the 17th of Dul Hijjah, A.H. 1173.

Scribe :— سندھانی بہوانی

No. 18.

foll. 164; lines 9; size $8\frac{3}{4} \times 5$; 6×3 .

مناقب السادات

MANÂQIB-US-SÂDÂT.

A work dealing with the praises, merits, qualities and prerogatives of the descendants of the Prophet, by Shihâb-ud-Dîn Dau-latâbâdî شهاب الدين دولت آبادی who died in A.H. 848 or 849 = A.D. 1444 or 1445.

Beginning on fol. 5^b :—

الحمد لله رب العالمين اما بعد بدانكه بنده درگاه نبوی و خویدم

(خادم) بارگاه مصطفوی الخ *

Two biographical notices of the author, one taken from the Akhbâr-ul-Akhyâr of 'Abd-ul-Haqq Dihlawî and the other from the سبحة المرجان of Gulam 'Alî Azâd, are given at the beginning of the copy.

The work is divided into ten chapters enumerated in the beginning

According to the colophon the copy was written for the donor of this Library Maulavî Sadr-ud-Dîn by Hasîb-ud-Dîn, and completed on Friday, the 22nd of November, 1889. Another note in the handwriting of the donor says that the MS. was corrected and collated by the above-named Hasîb-ud-Dîn and Maulavî Khâdim Husayn on the 1st of Rabî' II, A.H. 1307.

Written in fair bold Nasta'lîq.

No. 19.

foll. 603; lines 21; size $18\frac{1}{2} \times 12$; 13×8 .

روضۃ الاحباب

RAUDAT-UL-AHBÂB.

A very comprehensive history of Muhammad, his family, companions, followers and successors, by Amîr 'Atâ Ullah bin Fadl Ullah Jamâl ul-Husaynî (d. A.H. 926 = A.D. 1520) امير عطاء الله بن فضل الله جمال الحسيني completed in A.H. 900 = A.D. 1494 and dedicated to Mîr 'Alî Shîr.

Beginning :—

الحمد لله الذي من على المؤمنين اذ بعث النج*

The entire work is divided into three books, called Maqṣads.

Maqṣad I.—History of Muḥammad and his exploits, fol. 2^b.

Maqṣad II.—History of the first three caliphs fol. 251^a.

Maqṣad III.—History of ‘Alī, the twelve Imāms and all the other famous followers of the Prophet, fol. 385^b.

Each Maqṣad begins with a short preface. A detailed index of the whole contents with reference to pages occupies not less than six folios at the beginning of the copy. A colophon at the end of the first book (fol. 250^b) says that this part of the MS. was copied in Shawwāl 12, A.H. 1281, by Asīr-ud-Dīn of Būhār and collated by Ḥasib ud-Dīn Ahmad, 20th Rabī‘ II, A.H. 1283. This portion is written in a good Nasta’līq. We also learn from this colophon that the second Maqṣad, which is written in a fair Nasta’līq, was collated before the first in A.H. 1282. The third Maqṣad is written in a rough Nasta’līq. Corrections and marginal notes are found throughout the copy.

No. 20.

foll. 233 (pp. 465) ; lines 25 ; size 17 × 10½ : 12¾ × 6¾.

THE SAME.

Another complete and very neat copy of the Raudat-ul-Ahbāb, written in a beautiful minute Nasta’līq. The colophon of the first Maqṣad is dated A.H. 1294.

Scribe: حسیب الدین احمد۔

No. 21.

foll. 543 ; lines 21 ; size 11 × 6 ; 8 × 4½.

THE SAME.

A beautiful and exceedingly valuable copy of the first Maqṣad of the Raudat-ul-Ahbāb. The MS. has been very carefully collated and seems to be a very correct one. Three notes (portions of which have been unfortunately torn away) at the end of the copy, written in the same hand as the text itself, fully testify to the correctness of the MS. and mention various reliable sources which formed the basis of its transcription as follows :—

صورة ما في اصل النسخة

و اتفق اتمام كتابة هذ الكتاب الشريف والجمع المعتبر اللطيف من كتاب
كتبه الامير المحقق المدقق الذاصر الشريعة البهادى للطريقة ابو المفاخر نسيم الدين

محمد بن جمال الدين الحسيني المشتهر بميرك شاه احسن الله تعالى عقباه
كما احسن اليه في دنياه وحصل له ما يتنمأ في شهر جمادى الآخر سنة اربع
وخمسين وتسعمائة من الهجرة النبوية عليه افضل والتحية من
رب البرية وصل اللهم على الله الطيبين وعترته الائمة الاثنى عشر
الهاديين المهدى المعصومين اليهم والمحببين لهم بالصدق واليقين آمين
يا رب العالمين *

وايضا في اصل النسخة

كتب على ظهر الاصل الذي نقلت هذه الدفتر منه اتمام مقابلته
وتصحیحه بقدر الوسع و الامکان و سبق القلم البصر مرووعان في اواخر
شهر جمادى الآخر من هده السنة المذکورة صدرا مع نسخه كتبه الامیر الكبير
المحقق المدقق الناصر للسیرعة الهايدي للطريقة نظام الدين ميرك شاه
بن جمال الدين المحدث الحسيني و الحمد لله اولا و آخرا ظاهرا وباطنا
و على الله على خير خلقه و مظہر لطفه محمد و آله اجمعین *

وايضا في اصل النسخة

بدانکه این نسخه نقل کردہ شد از نسخه مرحومی شیخ معین الدین
که ایشان آن نسخه را از نسخه میرکشاہ محدث نقل کردہ بودند و با ن تصحیح
نموده بودند کمال تصحیح چنانکه تصحیح محدثین می باشد رحمهما اللہ

* رحمة واسعة

Written in a beautiful bold Naskh within gold-ruled borders
with a finely illuminated head-piece and a double-page 'Unwân.
The headings are written in red. Not dated, apparently 17th century.

Additions, emendations and valuable notes are found throughout the copy.

A note at the beginning of the copy says that this copy with several other books, sold after the death of Mr. Charles, District Judge, Rājshâhî, by order of the Commissioner of that district, was bought in a public sale held in the civil court of the same district, for Rs. 52 (fifty-two rupees)—the price of this copy alone being Rs. 32 (thirty-two rupees).

No. 22.

foll. 351; lines 17; size $11\frac{3}{4} \times 8$; 9×5 .

منتخب روضة الاحباب

MUNTAKHAB-I-RAUDAT-UL-AHBÂB.

A very good copy of an abridgment of the preceding work Raudat-ul-Ahbâb.

Beginning :—

گلچینی از روضة الاحباب رب یسر و تم بالخير بمنه و کرمہ - سخن در

ابتدای خلقت *

The author of this abridgment, who does not give his name, strictly follows the usual divisions of the original: Book I, fol 1^b; Bk. II, fol. 266^b; Bk. III, fol. 341^a.

A colophon at the end of Bk. I (fol. 265^b) says that the MS. was completed in A.H. 1045.

Written in a very learned and clear Nasta'liq hand with the headings in red.

No. 23.

foll. 479; lines 25; size $16\frac{1}{4} \times 10$; $12\frac{1}{4} \times 7$.

معارج النبوة

MA'ÂRIJ-UN-NUBÛWAT.

The well-known history of the Prophet Muhammed by Khwâjah Mu'in-ud-Dîn bin Hâjî Muhammed-ul-Farâhî, better known as Mullâ Mu'in Miskîn خواجه معین الدین بن حاجی محمد الفراہی who died in A.H. 907 = A.D. 1501.

Beginning :—

ربنا آتنا من لدنک رحمة و هيئ لنا من امرنا رشدا الخ *

The work is divided into an introduction, four books and a Khâtimah.

Printed in Lucknow, A.H. 1293. A Turkish translation, under the title دلائل نبوت محمدی, appeared in Constantinople, A.H. 1257.

Written in a fair Indian Nasta'liq with the headings in red. Marginal notes and corrections are found throughout the copy. The colophon says that the transcription was finished in Rajab, A.H. 1282, by Shaykh Aşîr-ud-Dîn bin Maulawî Misbâh-ud-Dîn of

Bûhâr and compared with the original, 12th Dulqa'd, A.H. 1284, by Maulawî Hasîb-ud-Dîn and Sayyid Sa'âdat Husayn of Bûhâr, under the supervision of Maulawî Sayyid Sadr-ud-Dîn Ahmad (the donor of this library) son of Sayyid Karîm-ud-Dîn Ahmad-ul-Husaynî of Bûhâr.

No. 24.

foll. 155; lines 19; size $9\frac{1}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{1}{2}$

تاریخ موسوی TÂRÎKH-I-MÛSAWÎ.

A detailed history of the Prophet Moses by the same Mu'in bin Hâjî Muhammad-ul-Farâhî (d. A.H. 907 = A.D. 1501) معین بن حاجی محمد الفراہی whose well-known work the Ma'ârij-un-Nubûwat (mentioned here, fol. 3^a, among his previous compositions) has already been noticed (No. 23).

Beginning like the preceding work :—

رَبَّنَا آتَنَا مِنْ لَدُنْكَ رَحْمَةً وَهُنَّ مِنْ أَمْرِنَا رَشَدًا إِلَيْهِ *

This work, also called قصّة حضرت موسى، قصّة موسويه and معجزات موسوي، was finished in A.H. 904 = A.D. 1498.

In the preface the author says that he compiled this work after thirty-five years' researches.

On the fly-leaf the work is called تاریخ موسوی. Some folios are misplaced at the beginning of the copy. The right order should be 1, 3, 4; 2, 7, 5, 6, 8

Written in ordinary Indian Ta'lîq.

Not dated, apparently 13th century A.H.

No. 25.

foll. 354; lines 17; size $9\frac{1}{4} \times 6$; $7 \times 3\frac{1}{4}$.

روضة الشهداء

RAUDAT-USH-SHUHADÂ.

A detailed history of the martyrdom of 'Alî and his family especially of Hasan and Husayn, composed by Husayn Wâ'iz Kâshîfî (d. A.H. 910 = A.D. 1505) حسین واعظ کاشفی the author of the well-known work Anwâr-i-Suhaylî.

The work has been printed in Lahore, A.H. 1287.

Beginning :—

اے شریت درد تو دوائی دل ما * و اشوب بلای تو عطای دل ما

It is divided into ten Bâbs and a Khâtimah.

Written in a neat Indian Ta'lîq by order of the donor Maulawî
Şadr-ud-Dîn.

Dated 13th Jumâdi, A.H. 1290.

Scribe :—Hasîb-ud-Dîn Ahmâd

No. 26.

foll. 138; lines 18; size 9×6; 6×4.

روضۃ الاصحاب

RAUDAT-UL-ASHÂB.

A rare copy of the history of the early caliphs, chiefly treating of their merits, qualities and distinctions, composed in A.H. 944 = A.D. 1537, by Wahîd-ud-Dîn Muhammâd better known as Mîr Khân, son of Zayn-ud-Dîn ابن زین وحید الدین مسیح مد منشئ بیمیر خان (؟) البدین البجامی السفرنخابادی (؟).

Beginning :—

حمد و ثنا از دل و جان جاری بزرگان و موافق بآن اعمال *

In the preface the author says that in A.H. 907 = A.D. 1501 there arose in Bagdâd a body of men who abused the Ashâb and persecuted the Sunnis and ill-treated them in various ways. This trouble, says the author, continued for several years and extended to Khurâsân, when he, with the object of making them acquainted with the true beauties of Sunnîsm, composed the present work.

It is divided into a Muqaddimah, four Sections and a Khâtimah.

Muqaddimah.—The meaning of Ashâb, fol. 3^a.

Section I.—Abû Bakr, fol. 11^a.

„ II.—'Umar, fol. 40^b.

„ III.—'Usmân, fol. 76^a.

„ IV.—'Alî, fol. 97^a.

In the Khâtimah the author praises the Sunnis and deprecates the Shî'ah community.

Written in careless Nâsta'lîq.

Dated Tuesday, the 30th of Dul Hijjah (year not given), apparently 18th century.

¹ A note on the margin says: که در عهد همایون بوده۔ غالباً زین الدین الحافی

No. 27.

fol. 320 ; lines 19 ; size $11\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5$.

لوامع الانوار

LAWÂMI'-UL-ANWÂR.

A rare and valuable copy of a history of Muḥammad and the twelve Imâms.

Beginning :—

* حمد خالقی که مسبحان ملا اعلیٰ بل مقرب قاب قوسین او ادنی

In the preface the author, who calls himself 'Alî bin Ḥusayn Zawwârî علی بن حسین زواری, says that the present work is a translation from the Ahsan-ul-Kibâr of Muḥammad bin Abî Zayd bin 'Arab Shâh bin Abî Zayd bin Ahmad bin Ḥusayn bin 'Abd 'Ullah ul-Husaynî (cf. fol. 320^a), made by order of Shâh Tahmâsp Ṣafawî (A.H. 930-984 = A.D. 1523-1576) in A.H. 950 = A.D. 1543. It is also said (fol. 2^b) that the translation contains many additions and alterations which are not found in the original, and that it is free from superfluous and unreliable accounts.

It is divided into a Muqaddimah, 14 Babs and a Khâtimah.

در بیان دو حید و عدل و نبوت و امامت و معاد و کلمگه.—Muqaddimah. چند در طعن و لعن دشمنان و خارجیان بد نهاد fol. 3^b.

Of the 14 Bâbs, the first three deal with the history of Muham-mad, 'Alî (the first Imâm) and Fâtimah, beginning respectively on foll. 35^a, 65^b and 198^b.

The remaining eleven chapters, devoted to the history of the rest of the Imâms, begin respectively on foll. 204^b, 216^a, 240^a, 247^b, 256^b, 267^a, 274^a, 281^b, 286^a, 290^b and 294^a.

The Khâtimah treating of the prerogatives of 'Alî and an account of the death of 'Alî بن محمد عایشہ begins on fol. 313^b.

The author of the Raudât-ul-Jannât, p. 407, deals at some length with the author and his works.

Written in ordinary Nasta'liq within coloured ruled borders
The headings are written in red throughout.

Dated Jumâdî I, A.H. 1244.

No. 28.

foll. 344; lines 15; size $12 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4$.

مناقب مرتضوي

MANÂQIB-I-MURTADAWÎ.

A panegyric on 'Alî, the fourth Khalifah, dealing with his virtues and qualities; his holiness, munificence, valour and accomplishments; his accession to the Khilâfat and his death, by Mîr Muhammâd Sâlih ul-Husaynî ul-Tirmidî, with the takhallus Kashfî میر محمد صالح الترمذی المتخلص بکشفی who died in A.H. 1061 = A.D. 1650. His father Mîr 'Abd Ullâh Tirmidî, poetically called Wasfî, was one of the most distinguished calligraphers of Akbar and a poet of no mean distinction.

Beginning:—

خداوند اعطای کن نشانه ذوق * که آغازم بذمامت نامه شوق

The work is divided into twelve chapters, and a detailed account of the contents is given in the beginning.

Written in legible Indian Ta'lîq. The Arabic texts, frequently quoted, are written in large Naskh with vowels.

Dated 18th Rabî' II, A.H. 1277. .

In an endorsement on fol. 1^a the work is called كتاب سر الأكبر في فضائل حيدر.

The names of the scribe and of the person for whom the copy was written are not found anywhere in the copy, although the colophon tells us that they have been given at the beginning. Two seals on fol. 1^a have been rubbed out by some mischievous hand.

No. 29.

foll. 319; lines 21; size $11\frac{1}{2} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

جلاء العيون

JALÂ 'UL-'UYÛN.

A Shi'ah history and biography of Muhammâd, 'Alî, Fâtîmah and the twelve Imâms by the celebrated Muhammâd Bâqir bin Muhammâd Taqî محمد باقر بن محمد تقی who completed this work

Beginning :—

* ستایش بی مثُل و انباز سزاوار خداوند بی نیاز است *

The work is divided into a Muqaddimah and twelve chapters.
The Contents have been fully described in Rieu. i, p. 154.

Written in careless Indian Ta'lîq.

Not dated, apparently 19th century.

Scribe :— محمد رضا ابن ارشد علی خان مرحوم

No. 30.

fol. 345 ; lines 25 ; size $12\frac{3}{4} \times 8$; $10 \times 5\frac{1}{2}$.

احسن السیر

AHSAN-US-SIYAR.

A very rare copy of the history of the prophets, the Khalifs and the Imâms, composed in A.H. 1114 = A.D. 1702.

Beginning :—

عنوان صحیفہ اطیاف اخبار انبیاء عظام و فهرست مجموعہ شرایف آثار

اصفیاء کرام *

The author, who calls himself on fol. 3^b Muḥammad, surnamed Kāzim, محمد المدعو بكاظم, seems to be identical with the author of the Farâḥ Nâmah-i-Fâṭimî, mentioned in Rieu, p. 708, where he gives his name as Hâdiq, and refers to the present work as one of his compositions. In the preface to the present work he highly eulogises the Amîr Sipahdâr Khân Bahâdur, son of 'Alamgîr's foster-brother Khân-i-Jahân Bahâdur.

The work is divided into a Muqaddimah and five Rukns, as follows :—

Muqaddimah.—Creation of the world ; the genii (Banî Jân), fol. 4^a.

Rukn I.—History of the prophets from Ādâm to 'Isâ, fol. 5^b.

Rukn II.—History of Muḥammad from his birth to his flight, fol. 40^b.

Rukn III.—From his flight to his death, fol. 94^b.

Rukn IV.—The Khalifs, fol. 179^b.

Rukn V.—The Imâms, fol. 254^b.

Each section begins with a preface.

Written in a fair Nasta'lîq with the headings in red

Not dated, apparently 19th century.

No. 31.

fol. 211; lines 25; size 11×7 ; $8\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the Ahsan-us-Siyar written in fair Nasta'liq within coloured ruled borders.

The lower halves of the first eight folios have been very clumsily replaced by blank sheets. Several patches of thick papers are also found at the beginning of the copy. The headings are written in red throughout.

Not dated, apparently 18th century.

No. 32.

fol. 95; lines 23; size $12\frac{1}{4} \times 8$; $9\frac{3}{4} \times 5\frac{1}{2}$.

ترجمة الاسرار

TARJUMAT-UL-ASRÂR.

A history of Muḥammad and the early Khalifs with an account of the Caliphate of Imām Ḥasan and Mu'āwiyah. It also contains the dates of birth and death and duration of life of the Khalifs, the twelve Imāms, the fourteen Ma'sūms and several other venerable persons, such as Hamzah, 'Abbâs, the Ashâb-i-Kahaf, etc., and a description of their places of interment.* There is a special chapter treating of the religious duties and observances of Islamism, and of eschatology

بندها كمترین
هيچمدان بن عباد الله الصمد کمال الله محمد پیر صدیقی ازار الله برهانه

کمال الله کمال الله الصمد کمال الله محمد پیر صدیقی ازار الله برهانه

Beginning :—

الحمد لله رب العالمين والعافية للمتقين و السلام على روح مقدس

وقالب مطهر سرور انبیا *

The work is divided into 25 sections called فصل, the contents of which are fully stated at the beginning.

Written in Indian Ta'lîq.

Not dated, apparently 19th century.

No. 33.

fol. 95 (pp. 189); lines 13-17; size $10\frac{1}{4} \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

سعادة الكونيين

SA'ÂDAT-UL-KAUNAYN.

A legendary account of the death of Hasan, Husayn and the martyrs of Karbalâ, by Muftî Ikrâm-ud-Dîn the great grandson of the celebrated 'Abd-ul-Haqq Dihlawî, composed A.H. 1220 = A.D. 1805, for which year the words رياض الحسينين form a chronogram.

Beginning :—

الحمد لله الذي شرف الحسن والحسين على سائر الخلائق *

سعادة الكونيين في بيان فضائل الحسينين

The full title of the work is It is divided into a Muqaddimah, four chapters, subdivided into several sections, and a Khâtimah. A full table of the contents is given at the beginning of the copy.

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

No. 34.

fol. 398; lines 19; size $9\frac{3}{4} \times 7$, $7\frac{1}{2} \times 4\frac{1}{4}$.

بصيحة المباهر

BAHJAT-UL-MABAHIJ.

A rare, old and valuable copy of a history of Muhammad, 'Alî, and their descendants, especially dealing with their miracles, by Abû Sa'id (or Abul Faḍl Kamâl-ud-Dîn, on fol. 1^a) Hasan bin Husayn Shî'î Sabzwârî ابو سعيد حسن بن حسين شيعي سبزواري

Beginning :—

حمد بيهود وثنائي بيعدد آن خدایروا که ایوان معلق آسمان بر افراشته *

The author and the work are mentioned among the sources of the Zinat-ul-Majâlis composed in A.H. 1004 = A.D. 1595. See Rieu II, p. 758. See also Kashf-ul-Hujub, p. 89.

According to the preface the work is an abridgment of Qutb-ud-Dîn Muhammad bin ul-Husayn ul-Kidârî's مباهر المباهج

It is divided into forty-five chapters called *Fâsls*. A detailed index of the contents with reference to pages is given on the flyleaf.

Written in good Nasta'liq within coloured-ruled borders with an illuminated frontispiece.

Scribe: — حافظ محمد باقر الشريفي

Not dated, apparently 16th century.

The seals (several in number) on the fly-leaf have been effaced by some mischievous hand.

No. 35.

fol. 69; lines 11; size $12\frac{3}{4} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

جلسه ٨٥

DAH MAJLIS.

A legendary account of the death of Muḥammad, Fāṭimah, ‘Alī, Hasan, and the martyrs of Karbalā.

According to Stewart, p. 23, and Ethé, Bodl. Lib. Cat. No. 136, it is an extract from the Raudat-ush-Shuhadā of Husayn Wā’iz Kāshifi (noticed above), or rather an abridgment of the original work. The present copy exactly agrees with the one mentioned in Rieu I, p. 155^b

Beginning: —

* باز این چه شورش است که در اهل عالم است

Each of the ten “ sittings ” (جلسه) into which the work is divided, is followed by an elegy (in abstract form) of the celebrated Muhtashim Kāshī. They are severally devoted to the following persons:

1. Muḥammad, fol. 2^a; 2. Fāṭimah, fol. 10^a; 3. ‘Alī, fol. 17^a; 4. Hasan, fol. 25^a; 5. Muslim bin Aqīl, fol. 34^a; 6. The children of Muslim, fol. 40^a; 7. Hurr bin Yazid, fol. 46^a, 8. Qāsim, fol. 50^a; 9. ‘Abbās and ‘Alī Akbar, fol. 55^a; 10. Husayn and ‘Alī Asḡar, fol. 59^a. The Arabic prayer including the names of the twelve Imāms, mentioned in Rieu (*loc. cit.*), is wanting here.

Written in beautiful bold Nasta'liq within gold and coloured ruled borders on good thick paper. A beautiful copy.

Not dated, apparently 18th century

No. 36.

fol. 219; lines 17; size $8\frac{3}{4} \times 4\frac{3}{4}$; $7\frac{3}{4} \times 3$.

مجمع المناقب

MAJMA'-UI-MANĀQIB.

A history of the Prophet Muḥammad, ‘Alī and the Imāms, by ‘Alī bin Ja’far Isfahānī على بن جعفر اصفهانی

Beginning :—

* حمد و سپاس بیرون از وهم و فیاض مرماتک الملکی را سزا سنت *

The author composed this work in India at the age of fifty. He quotes several works as his sources, the best known of which is the *Habib-us-Siyar* (composed, A.H. 930 = A.D. 1523).

The work is not divided into any definite chapters and sections.

The writing in many places is obliterated.

Written in Indian Ta'lîq.

Not dated apparently 18th century.

No. 37.

foll. 307; lines 12; size 8×6 ; $5\frac{1}{2} \times 3\frac{3}{4}$.

THE SAME.

Another copy of the same *Majma'-ul-Manaqib* written in ordinary Ta'lîq.

Dated Calcutta, 16th of Jamâdî II, A.H. 1274.

No. 38.

foll. 199; lines 15; size 7×4 ; $5 \times 2\frac{1}{2}$

مقاصد الاولیاء فی محسان الانبیاء

MAQÂSID-UL-AULIYÂ FÎ MAHÂSIN-UL-ANBIYÂ.

A rare and valuable history of the prophets with a short account of the early Khalîfs, by Mahmûd b. Ahmad bin Hasan Fâryâbî
محمود بن احمد بن حسن فاریابی

Beginning :—

سپاس و ستایش مر خداوندی را که یافوت قوت ناطقه را در اطراف

لسان انسان و دیعت نهاد *

The name of the author and the title of the work are mentioned in Rieu III, p. 1030^a.

The work is written in a learned style and is based on the Qurân, Hâdiş and other trustworthy authorities.

Contents :—Creation, fol. 3^a; Adam, fol. 5^a; Shîs, fol. 12^a; Idrîs, fol. 12^b; Nûh, fol. 14^a; Hûd, fol. 19^a; Sâlih, fol. 20^b; Ibrâhîm, fol. 29^b; Lût, fol. 32^a; Ya'qûb, fol. 34^a; Yûsuf, fol. 35^b; Ayyûb, fol. 59^a; Shu'ayb, fol. 62^a; Mûsâ, fol. 63^a; Khidr, fol. 93^a; Yûsha', fol. 96^b; Ilyâs, fol. 97^a; Alyasa', fol. 98^b; Dilkash, fol. 99^b; Ishmûil,

fol. 101^a; Dâ'ûd, fol. 102^a; Luqmân, fol. 108^b; Sulaymân, fol. 109^b, Dul Qarnayn, fol. 122^a; Yûnus, fol. 125^b; Ashâb-ul-Kahf, fol. 128^b; 'Uzayr, fol. 139^b; Zakariyâ, fol. 142^a; Yahyâ, fol. 145^a; Maryam, the daughter of 'Imrân, fol. 146^a; Isâ, fol. 148^b; Muhammed, fol. 160^b; Mi'râj, fol. 169^a; Hijrat, fol. 174^b; Battle of Badr, fol. 177^b; Death of Muhammed (begins without any heading), fol. 191^a (line 2); Abû Bakr, fol. 195^a; 'Umar, fol. 195^b; 'Uşmân, fol. 196^b; 'Alî, fol. 197^b.

The MS. ends with a Khâtimah (conclusion) bearing an enumeration of the names of the Khalifs of the Umayyade and 'Abbaside dynasties.

This valuable copy contains corrections and useful explanatory notes throughout. Some of the marginal notes have been cut off by the foolish binder. The notes and seals (which were indeed valuable) on the fly-leaves of the copy have been effaced by some mischievous hand.

Written in clear Nasta'lîq within coloured ruled borders.

Not dated, apparently 18th century.

No. 39.

foll. 235; lines 17, size 12 × 8½; 9 × 5.

تذكرة الموصومين

TADKIRAT-UL-MA'SUMIN.

A rare copy of the history of Muhammed, the twelve Imâms and the fourteen martyrs of Karbalâ, by Muhammed Nâdir. محمد نادر.

Beginning :—

* حمد و ثنای مراوان و ستایش و نیایش بی پایان مرآن قادر یگانه را *

No particulars of the author and the date of composition of the work are given in the text, but among the numerous authorities quoted by the author as his sources we find a reference to the Takmîl-ul-Îmân of 'Abd-ul-Hâqq Dihlawî (fol. 185^b), who died in A.H. 1052 = A.D. 1642. This enables us to say that the work was composed in or after the eleventh century of the Hijrah.

The work is divided into fifteen chapters, most of which are subdivided into sections. The actual history is preceded by an account of the trials of some of the prophets, viz.:—

Âdam, fol. 1^b; Nûh, fol. 3^b; Ibrâhîm Khalîl, fol. 5^a; Ya'qûb and Yûsuf, fol. 7^a; Yûnus, fol. 11^a; Ayyûb, fol. 12^b; Yahyâ and Pakariyâ, fol. 13^b; Mûsâ, fol. 15^b.

Chapter 1. Muhammed, fol. 22^a; 2. Fâtimah, fol. 47^a; 3. 'Alî,

fol. 54^a; 4. Hasan, fol. 75^a; 5. Husayn, fol. 84^b; 6. Zayn-ul-'Abidîn, fol. 139^a; 7. Muhammad Bâqir, fol. 192^a; (here the name of Ja'far-i-Sâdiq is wrongly substituted for Muhammad Bâqir); 8. Ja'far-i-Sâdiq, fol. 194^b; 9. Mûsâ al-Kâzim, fol. 200^a; 10. 'Alî Ridâ, fol. 209^b; 11. Muhammad Taqî, fol. 219^b; 12. 'Alî Naqî, fol. 224^b; 13. Hasan 'Askarî, fol. 226^a; 14. Muhammad Mahdî, fol. 229^a; 15. Fourteen martyrs of Karbalâ, fol. 235^a.

The chapters with the subjects treated in each are enumerated in the preface, but chapter 10 is omitted by mistake

The date of transcription given in the colophon is Tuesday, the 3rd of Ramadân. The year is omitted, apparently 19th century.

Written in a fair Indian Ta'lîq.

No. 40.

foll. 207; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$: $6\frac{1}{2} \times 3\frac{1}{2}$

مطالع الانوار

MATÂLI'-UL-ANWÂR.

A special history of Muhammad, to which the author adds, at the end, a chapter on the early Caliphs, on the Caliphate of Ma'âwiyah and other Caliphs of the Umayyade line, and lastly on eschatology.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الا (على)

* الطالبين

غيفي بن عفيف while in Ethé, Bodl. Lib. Cat. No. 141, he is called توپکاشانی تمہید المعرفت - اخبار نور کاشانی. The author quotes as his sources الاخوت - قصص و ادبی - کتاب - مصایب - مشارق etc.

The work is divided into 21 sections (Faâls) the contents of which are stated on foll. 3^a-3^b.

Written in ordinary Indian Ta'lîq.

Dated 1st Rajab, A.H. 1238.

Scribe: سید مظفر علی دھلسري من متعلقات ضلع بروان.—

The history is followed by a short treatise containing biographical notices of ancient philosophers comprising foll. 193^b-207^a. It begins after three blank folios:—

* گفتار در بیان شمۀ از احوال حکماء عظام بر سریل اجمال

Written in the same hand as above.

A note on the fly-leaf in the hand-writing of the donor says that this MS. was purchased for "one rupee and four annas only."

No. 41.

foll. 267; lines 12; size $9\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

آتشکده

ÂTASHKADAH.

A defective copy of a detailed legendary account of the martyrs of Karbalâ in mixed prose and verse. The MS. is defective at both beginning and end. The name of the author can not be traced, but in the verses his poetical nom de plume جوہری occurs frequently. On fol. 9^b we find that the author quotes the great Shî'ah divine Muhammed Bâqir, who died in A.H. 1110 = A.D. 1698. It is divided into several chapters called آتشکده or the "Fire House," each subdivided into several sections called شعلہ "Flame."

The MS. opens abruptly with the 10th Shu'lah of the fifth Âtashkada:

شعلہ دھم کیفیت شب عاشورا و وداع حضرت پورنگار مذاہل ہریک *
and breaks off in the middle of the 10th Shu'lah of the Sixth Âtashkada.

Written in ordinary Nasta'lîq.

Not dated, apparently 19th century.

No. 42.

foll. 80; lines 15; size 8×6 ; $6\frac{1}{4} \times 3\frac{3}{4}$.

جنگہ امام حسینی

JANG NÂMAH-I-HUSAYNÎ.

A history of Husayn, preceded by a short notice on the life of Hasan, by an anonymous author. The MS. begins thus without any preface or introduction:—

قصہ شاہزادہ امیر المؤمنین حسن و حسین - چنین اوردہ اند که در
عرب مردی بود کہ او را عبد المناف می گفتند *

Written in ordinary Nîm-Shikastah.

Dated Bardawân, 1252 Bengali

Scribe:—امجد علی

No. 43.

foll. 21 : lines 19 ; size $11\frac{1}{4} \times 7$; 9×5 .

نور الايمان

NÛR-UL-ÎMÂN.

A treatise dealing with the genealogy, miracles, merits, qualities, prerogatives, distinctions, and other particulars of Muḥammad and his companions, derived from several reliable works, such as روضة الصفا - كتاب الشفا - جامع الاصول - شمائل ترمذی etc., by the celebrated 'Abd-ur-Rahīm bin 'Abd-ul-Karīm Safīpūrī عَبْد الرَّحِيم بْن عَبْد الْكَرِيم صَفِي بُورِي of the 19th century.

Beginning :—

اَسْمَدَ اللَّهُ رَبُّ الْعَالَمِينَ وَ الْمُصْلُوَةُ اَمَّا بَعْدُ پوشیده نماند
که حضرت شیخ الاسلام *

Written in Nîm-Shikastah
Not dated, 19th century.

(4) History of the Gazawat.

No. 44.

foll. 444 ; lines 17 ; size $9\frac{1}{4} \times 5$; $6\frac{1}{2} \times 2\frac{3}{4}$.

تاریخ مسعودی

TÂRÎKH-I-MAS'UDÎ.

A very splendid copy of the well-known history of the reign of Sultân Mas'ûd bin Sultân Maḥmûd bin Subuktigîn, from A.H. 421 to A.H. 432 = A.D. 1030-1040, by Abul Faḍl Muḥammad bin Husayn-ul-Bayhaqî ابو الفضل محمد بن حسین البیهقی who died in A.H. 470 = A.D. 1077.

Begins :—

زندگانی خداوند عالم سلطان اعظم ولی النعم دراز باد الخ *

The work also known as تاریخ بیهقی has been printed in the Bibliotheca Indica, Calcutta, 1862

Written in beautiful Nasta'lîq, within gold-ruled borders, with a finely illuminated frontispiece and a double-page 'Unwâن. There are several gaps in the text. Dated, A.H. 1040.

پیر محمد ابن شیخ جلال قذوجی قریشی الصدیقی —

(5) History of the Mugals.

No. 45.

fol. 178 ; lines 13 ; size $8\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

هفت رساله تقويم البلدان

HAFT RISÂLAH-I-TAQWÎM-UL-BULDÂN.

A collection of seven treatises containing short accounts of events chiefly relating to the history of the Muğals, being extracts, most probably from Muḥammad Ṣâdiq's Ṣubḥ-i Ṣâdiq, for which see Ethé, Bodl. Lib. Cat. No. 102.

These treatises correspond with those mentioned in Ethé, Bodl. Lib. Cat. Nos 106-13.

(1) Foll. 1^b-14^b. مجمل نوارین خواقین معاویه الظہر

A short list of events in the history of Transoxania recorded in chronological order from A H. 380-1019 = A.D. 990-1610.

Beginning as in Ethé, loc. cit. :—

در سنه ثماني و ثلثمايه بعرا خان که اول ملوك آل خاقان است *

It is remarkable that the colophon of this treatise closely agrees with that of the Bodl. Copy No. 106 except for one or two slight differences. The date of transcription given here is the 3rd (instead of 10th as in the Bodl. Copy) of Ramadân, while the year, as in the Bodl. Copy, is not given.

(2) Foll. 15^a-30^b. An account of the origin of the Muğal races followed by a short history of Chingiz Khân, Tîmûr and their descendants, agreeing with the Bodl. Copy No. 108.

Begins :—

الحمد لله رب العالمين اين مختصریست در بيان احوال

* اولاد یافث بن نوح ۴

رساله در بيان انساب و اسماعی خادانی که بعد از : (3) Foll. 31^a-97^b * چنگیز خان در الغ یورت سلطنت نموده اند

A short history of the events of the reign of Tîmûr with an account of those of his children and grandchildren whom Tîmûr survived.

Begins :—

الحمد لله رب العالمين بدانکه اين رساله ايست مشتمل بر احوال

خروج صاحبقران گيتي ستان امير تيمور گورگان و وقایع زمان صاحبقرانیش تا روز وفات او و تعداد اولاد و احفادش که در زمان حیاتش موجود بودند *

This portion is dated Monday, the 12th of Shâwwâl, A.H. 1198.

(4) Foll. 98^b-157^a. تذكرة الاموا. A collection of biographies of the Amîrs of the reigns of Bâbur (fol. 98^b) and Humâyûn (fol. 106^b). See Bodl. Lib. No. 110.

Beginning :—

الحمد لله رب العالمين این مختصریست در مجمل احوال
امراي هندوستان *

This portion is dated the 8th of Dulqa'd, A.H. 1198.

(5) Foll. 157^b-164^a. Farmân of Shâh Tahmâsp to Muham-mad Khân Sharaf-ud-Dîn Uglî Taklû Beglarbeg of Khurâsân, directing him to give the emperor Humâyûn a hearty reception and to treat him hospitably.

Begins :—

این نقل فرمان شاه جمهرا شاه طرماسیب ابن شاه اسماعیل صفوی
در باب لوازم استقبال *

(6) Foll. 165^a-178^a. A short history of the events connected with Humâyûn's stay in Persia ; his reception, and the hospitality he received from Muham-mad Khân ; his interview with the Shâh of Persia, etc. See Bodl. Lib. No. 112 (24). A list of the Amîrs who accompanied Humâyûn out of Persia is given on fol. 170^b, and of the followers who stayed with him during his exile in Persia, on fol. 173^b.

Begins :—

عزیمت همایون حضرت جنت آشیانی نصیر الدین محمد همایون
با شاه غازی بصوب عراق *

The colophon, in which the title of the work is given as كتب هفت رسائل تغريم البلدان, is dated the 10th of Dilqa'd A.H. 1197.

Scribe :— محمد افضل

The seventh treatise, except for a few of the concluding lines, is wanting.

The MS. is in a damaged condition. It is wormed throughout, and in most places pasted with patches of thick papers.

Written in fair Nasta'lîq.

(6) History of Tîmûr.

No. 46.

foll. 407 ; lines 23 ; size $11\frac{1}{4} \times 6\frac{3}{4}$; 8×4 .

ظفر نامہ

ZAFAR NÂMAH.

The well-known history of Tîmûr from his birth to his death (A.H. 736-807 = A.D. 1336-1405), written by Sharaf-ud-Dîn 'Alî Yazdî شرف الدین علی یزدی (d. A.H. 858 = A.D. 1454), who completed it, according to Habîb-us-Siyar (Vol. III, Juz 3, p. 148), in A.H. 828 = A.D. 1424.

Beginning :—

* حمدًاً كثیراً مبارَّاً لمن يوتى الملك من يشاء *

The work has been published in the Bibliotheca Indica.

Written in a careless Nasta'lîq with the headings in red. The first and the last folios are damaged. Several folios at the beginning have been supplied in a later hand.

Not dated, apparently 18th century. A seal dated ۱۱۴۵ and bearing the inscription صلاح الدین خان فدوی محمد شاه بادشاہ غازی is found on the last folio.

No. 47.

foll. 178 ; lines 13-14 ; size $8\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 4$.

تُرْك تیموری

TUZUK-I-TÎMÛRÎ.

The autobiographical memoirs of Tîmûr, translated, it is alleged, from a Turkî original, by Abû Tâlib-ul-Husaynî ابو طالب الحسینی who presented them to the emperor Shâh Jahân probably a short time before A.H. 1047 = A.D. 1637.

Beginning :—

* واقعات السلطان بن السلطان و الخاقان بن الخاقان *

The arrangement of the contents in this copy exactly corresponds with that of the copy noticed in Ethé, Ind. Office Lib. No. 196. The memoirs here are brought down to A.H. 776 (fol. 177^a) with which ends this copy.

The memoirs are preceded by the Dastûr-ul-'Amal of Tîmûr which he sent to his ruling sons and nobles.

Written on various coloured papers in two different hands foll. 1-130^b; in a careless Nasta'lîq and the remaining portion in a fair Nasta'lîq. The Dastûr-ul-'Amal, comprising three folios, is written in a clear Nasta'lîq.

The MS. is wormed and damaged.

Not dated, apparently 18th century.

(7) History of Nâdir Shâh.

No. 48.

foll. 404; lines 13; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4$.

تاریخ جهانکشائی

TÂRÎKH-I-JAHÂNKUSHÂI.

The well-known history of Nâdir Shâh from his rise to his death, A.H. 1160 = A.D. 1747, composed by Mirzâ Muhammac Mahdî Khân Astarâbâdî bin Muhammad Naşîr خان مهدی سرزا محمد ناصر اسٹارابادی بن محمد نصیر. It is also known simply as تاریخ نادری. A.H. 1171 = A.D. 1757.

Beginning :—

* بر دنایان رموز آگاهی و دقیقه یابان حکمت‌های الہبی

Several editions of the work have appeared at Teheran (A.H 1260), Tabriz and Bombay; published for the Asiatic Society of Bengal, Calcutta, 1845.

Written in ordinary Indian Nasta'lîq with rubrics within coloured ruled borders with an illuminated frontispiece and double-paged 'Unwân. Not dated, apparently 19th century. A note on the fly-leaf at the beginning in the hand-writing of the donor of this library says that he purchased this copy for Rs. 80. There is a lacuna after fol. 201.

No. 49.

foll. 216; lines 14-15; size $9 \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

THE SAME.

Another copy of the Târîkh-i-Jahân Kushâi, written in Nîm Shikastah within coloured ruled borders. The headings are written in red throughout.

Patches of thick paper render the text illegible in several places.

Fol. 213^a; written in a different hand (Shikastah), is dated 15th or 16th of Muḥarram, A H. 1167.

No. 50.

fol. 112; lines 17; size $10\frac{1}{4} \times 6$; $8 \times 4\frac{1}{4}$.

بيان واقع

BAYĀN-I-WĀQI‘.

A history of Nâdir Shâh from his invasion of India down to his death in A H. 1160 = A.D. 1747, and of the events that took place during the reigns of Muḥammad Shâh and Ahmad Shâh, together with a narrative of the author's travels to Persia and Arabia, by Khwâjah 'Abd-ul-Karîm bin Khwâjah 'Aqibat Maḥmûd bin Khwâjah Bulâq bin Khwâjah Muḥammad Ridâ.

* بن خواجہ عاقبت محمود بن خواجہ بولاق بن خواجہ محمد رضا *

The author, originally belonging to Kashmîr, came to Dihlî and attached himself to Hakîm 'Alawî Khân with whom he accompanied Nâdir Shâh from Dihlî to Qazwîn, A H. 1154 = A.D. from where he set out for Mecca and finally returned to Dihlî, A H. 1156 = A.D. 1743.

البی مسحفل آرا کن بدکر خود بیانم را۔

According to the preface the work is divided into five chapters and a Khâtimâh each subdivided into several sections.

I. Rise of Nâdir Shâh and his march to India, fol. 3^b.

II. Nâdir's return from India and his march to Tûrân, Khwârazm, etc., fol. 24^a.

III Events that took place during the time of the author's travels from Qazwîn through Persia and Arabia and back to Huglî, fol. 61^b.

IV. Events that took place from the time of the author's return to the death of Muḥammad Shâh, fol. 84^a.

V. Events of the reign of Ahmad Shâh, fol. 103^a. Space for the heading is left blank here.

The account in this copy is brought down to A.H. 1166. The Khâtimah is wanting.

A condensed translation, wanting the first chapter and the later additions of the author, was published by F. Gladwin, under the title of "Memoirs of Khojeh Abdul Kurreem," Calcutta, 1788. A fuller translation, made by Lieut. H. G. Pitchard for Sir H. M. Elliot, is preserved in MS. Brit. Mus. Add. 30,782.

The MS. is wormed throughout and the margins are badly damaged.

Written in ordinary Nasta'lîq within coloured ruled borders.
Not dated, apparently 19th century.

(8) History of Persia.

No. 51.

fol. 210; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

مفاتیح العجم

MAFÂTÎH-UL-'AJAM.

A rare copy of the history of the ancient Persian dynasties and their kings, written by the order of the celebrated wazîr Mîr 'Alî Shîr (d. A.H. 906 = A.D. 1507), by Abul Hasan Tabarî ابوعالحسن طبری. The first three folios, supplied in a later hand, are hopelessly damaged.

Beginning:—

(بعد از حمد) خالق جزو کل و نعمت افضل البشر و خاتم الرسل

بردل و دیده و بینش مخفی و محتجب مبار *.

The author divides the work into four Tabaqât, devoted to the four ancient dynasties of Persia, viz. the Pîshdâdians (fol. 2^b); the Kayânians, the Ashkânians (the accounts of these two dynasties are intermixed); and the Sâsânians (fol. 198^a). شاپور ذوی الاكتاف with the words آمده اند و خرابی بسیار از ایشان شاپور جواب داد که قوم توبولایت من

Written in good Nasta'lîq with rubrics.

Not dated, apparently 17th century.

No. 52.

fol. 470; lines 27; size $13\frac{1}{4} \times 6\frac{3}{4}$; $9\frac{1}{2} \times 4$.

تاریخ عالم آرایی عباسی

TÂRÎKH-I-'ÂLAM ÂRÂ'-I-'ABBÂSÎ.

A complete and very valuable copy of the famous history of the life and reign of Shâh 'Abbâs Safawî and his predecessors, by Iskandar Munshî اسکندر منشی who originally completed the

work in A.H. 1025 = A.D. 1616, but afterwards continued it to A.H. 1038 = A.D. 1629.

Beginning :—

* **چون نشر مhammad کبربای الٰہی کہ بیرون از دایرہ عقول الخ**

The author originally divided his work into a Muqaddimah on the forefathers and predecessors of Shâh 'Abbâs, and two Sahîfahs, the first containing the life of 'Abbâs from his birth to his accession (A.H. 978-996 = A.D. 1571-1588), the second, the first thirty years of his reign (A.H. 996-1025 = A.D. 1588-1616). He subsequently added a continuation, called Maqṣad-i-Ṣâni, devoted to the history of the last thirteen years of 'Abbâs's reign (A.H. 1025-1038 = A.D. 1616-1629).

Contents :—Preface, fol. 1^b. After fol. 2^b, three folios, containing the concluding portion of the preface, and the earlier portion of the Muqaddimah (devoted to the genealogy of Shâh 'Abbâs), are missing. History of Shâh Ismâ'îl, fol. 10^b; Shâh Tahmâsp, fol. 18^b.

Sahîfah I. History of Shâh 'Abbâs from his birth to his accession, fol. 33^a.

Sahîfah II. History of 'Abbâs from his accession to A.H. 1025 = A.D. 1616, or the history of the first thirty years of his reign, fol. 147^b.

Maqṣad-i-Ṣâni. History of the last thirteen years (A.H. 1025-1038 = A.D. 1616-1629) of 'Abbâs's reign, fol. 386^b.

This beautiful copy is written in a fine clear Nasta'lîq within gold-ruled borders with two illuminated head-pieces. The headings are written in red throughout. At the end of the copy is found the following note dated A.H. 1096.

حسب الفرمودة سیادت و نجابت بناء صدر جهان الحسینی
الموسوي الشهيرستانی الاصفهانی سلمه الله و ابقاء سنده ۱۰۹۶ *

The note is followed by a seal of Muzaffar Husayn with the inscription :

‘بر اعدامی دین شد مظفر حسین’

A note on the fly-leaf at the beginning records the price of the MS. as Rs. 140.

No. 53.

foll. 64; lines 23; size 13 $\frac{3}{4}$ × 9 $\frac{1}{4}$; 10 $\frac{3}{4}$ × 1.

THE SAME.

A very defective copy of the 'Âlam Ârâ containing only the first portion of the Muqaddimah and the latter part of the

first *Sahîfah*. After fol. 7^b there is a lacuna of 90 folios, corresponding to foll. 7 to 97 of the preceding copy.

Beginning as usual :—

* الخ بِ الْهِبِ الْبَرِيَّ مُحَمَّدِ شَرِّنَ نَسْرٌ

Written in ordinary *Ta'lîq* within gold and coloured-ruled borders with an illuminated head-piece.

A note on the fly-leaf at the beginning says that the transcription of this copy was finished in *Kashmîr* in the 10th year of the reign of عالمگیر صاحبقران ثانی, most probably meaning 'Âlamgîr (A.H. 1069-1119), the son of the *Shâhibqirân-i-Sânî* (*Shâh Jahân*). For another copy, dated *Kashmîr*, A.H. 1074, written by the scribe of this copy, see No. 56.

No. 54.

foll. 380 ; lines 23 ; size $13\frac{1}{2} \times 9\frac{1}{4}$; $10\frac{3}{4} \times 6\frac{1}{4}$.

THE SAME.

The second *Sahîfah* of the 'Âlam Arâ containing the history of the first thirty years of *Shâh 'Abbâs*'s reign.

Beginning :—

* سلطنت سُلْطَنَةً دُومً از تاریخ عالم آرای عباسی عنوان صحیفه و عالم آرایی

Written in ordinary *Ta'lîq* by the scribe of the preceding copy within gold and coloured-ruled borders with an illuminated head-piece

Not dated, apparently 17th century.

No. 55.

foll. 194 ; lines 18 ; size $12\frac{1}{4} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

The *Maqâd-i-Sânî* of the 'Âlam Arâ containing the history of the last thirteen years of 'Abbâs's reign.

Beginning :—

* جهان آفرین و نیایش و ستایش و زمین و آسمان خالق و سپاس از حمد بعد

Written in a careless Ta'lîq. The original folios have been mounted on new margins.

The MS. is wormed throughout.

Not dated, apparently 18th century.

No. 56.

foll. 97; lines 23; size $13\frac{1}{2} \times 9\frac{1}{4}$; $10\frac{3}{4} \times 6\frac{1}{4}$.

THE SAME.

Another copy of the same Maqṣad. Written in ordinary Ta'lîq by the scribe of the copy No. 53 within gold and coloured ruled borders with an illuminated head-piece.

A note at the end says that the transcription of the copy was finished in Kashmîr, in Jumadâ II, A.H. 1074.

No. 57.

foll. 135; lines 19; size $8\frac{3}{4} \times 4\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

تاریخ طاهر وحید

TÂRÎKH-I-TÂHIR WAHÎD.

A defective copy of the history of Shâh ‘Abbâs II of Persia (A.H. 1052-1077 = A.D. 1642-1666), from his birth to the fifteenth or sixteenth year of his reign, by the well-known poet and historiographer Mirzâ Muḥammad Tâhir Wahîd bin Mirzâ Husayn Khân Qazwînî مرزا محمد طاهر وحید بن مرزا حسین خان قزوینی d., according to Ethé, Ind. Office Lib. No. 555, A.H. 1110 = A.D. 1698.

Beginning :—

* نیایش خالقی را سزا سست که زبان محمدت سکل را الخ

The question of the real extent of this history is still open to discussion. In a copy mentioned by Dr. Dorn, St. Petersburg Catal., p. 292, the account is brought down to A.H. 1074. Ethé, Bodl. No. 301, concludes with A.H. 1064. In Rieu, British Museum Add. 11,632, the account is brought down to A.H. 1066. The present copy is a defective one, and most of the headings towards the end are omitted.

The author does not give any distinct title to the work, and it is known as تاریخ جدید و عباس نامہ و تاریخ شاه عباس ثانی اساس الاقتباس فی احوال شاه عباس. The present copy is endorsed as

This copy breaks off with the following words :—

که اصول و فروع آن تمامی از سنگهای تراشیده صورت انجام یافته بود
بی آنکه شکستی بارگان
.....

Written in a clear Indian Ta'lîq.

Not dated, apparently 18th century.

Two seals, one of جلال الدولة dated A.H. 1204, and another of زین العابدین dated A.H. 1208, are found on the fly-leaf at the beginning.

The last folio is wormed in many places.

(9) History of Herat.

No. 58.

fol. 275; lines 25; size $12\frac{3}{4} \times 9$; $9\frac{1}{2} \times 6\frac{1}{2}$.

تاریخ هرات

TÂRÎKH-I-HARÂT.

This unique and exceedingly valuable work, of which no other copy seems to be extant, is no doubt the most valuable possession of this library. It gives, on an elaborate scale, an accurate account of the city of Herat and the Malik kings of the Kurt race who ruled there, and treats of all the important events of historical interest which took place there between the years A.H. 618-721 = A.D. 1221-1321. Mu'in Asfizârî, the author of the Raudât-ul-Janât (a popular history of Herat, composed A.H. 897 = A.D. 1491), who quotes this work as one of his sources, not only freely borrows from it, but bases his entire account of the aforesaid period exclusively on it. For full particulars of the work see my "Notes on a unique history of Herat, discovered in the Bûhâr collection of MSS. in the Imperial Library," published in the Journal of the Asiatic Society of Bengal (New Series), Vol XII, No. 4 (1916).

Beginning :—

حمد بیحد و سپاس بیقیاس مر حضرت جلال خداوندیرا الخ *

The author who calls himself in the preface Sayf ibn Muhammad bin Ya'qûb-ul-Harawî but later on simply Sayfî, says that after composing the ethical work Majmû'ah-i-Giyâshî, which he dedicated to his patron Malik Giyâsh-ud-Dîn Kurt, the fourth king of Herat of the Kurt race, who

reigned from A.H. 708-729 = A.D. 1308-1328, he was ordered by the said king to write a history of the events which took place in Herat after Chingiz Khân's death (A.H. 624 = A.D. 1226) down to his own time. Hence the composition.

This part of the work comprises 136 *dikrs* or chapters, fully enumerated in the beginning, foll. 3^b-9^a; but from the preface we learn that the author divided the entire work into 400 *dikrs*. We are further given to understand in the concluding lines that the present volume is the first *daftar* and that, if chance favours, he (the author) would write the second. It seems quite probable that the author did not live to fulfil his promise.

Of the 136 chapters comprised in this volume, the first (fol. 9^a) is devoted to the account of the foundation of Herat and the second (fol. 16^a) to the pre-eminence of Herat, based on those traditions of the prophet which refer to this city. The history itself opens with the third chapter (fol. 17^b) relating to the expedition sent by Chingiz Khân under Tûlî Khân against Khurâsân in A.H. 618 = A.D. 1221 and the general massacre of the inhabitants. In Chapters IV-XI (foll. 19^a-33^a) the author gives a vivid account of the sanguinary expeditions of the Mongols against Merv, Nîshâpûr and Herat and the ravages wrought by them. In concluding the eleventh chapter the author observes that after the destruction of Herat as there were only 16 survivors whom he enumerates by name (fol. 29^b) and as the city remained in a desolated condition for 16 years, viz A.H. 619-634 = A.D. 1222-1236, and no king or governor came forward to rebuild it, he has given a summary account of these years (under Chapters IV-XI). He has, however, dealt elaborately with the history of the remaining period, narrating the events year by year. Chapters XII-XX (foll. 33^b-48^a) treat of the history of the rulers and governors who ruled in Herat from A.H. 634-642 = A.D. 1236-1244, before the Maliks of Herat of the Kurt race of Ghor.

The remaining chapters are devoted to the history of the first four kings of Herat of the Kurt race covering the period A.H. 643-721 = A.D. 1245-1321. The history ends with an account of the expedition sent against شیرخان by Malik Giyâş-ud-Dîn's son Malik Shams-ud-Dîn in A.H. 721, the year in which the former went on a pilgrimage to Mecca leaving Malik Shams-ud-Dîn in charge of the government.

A note on fol. 1^a in the handwriting of Muhammad Tâhir Ashnâ, entitled 'Inayat Khân', the learned historian and librarian of Emperor Shâh Jahân, adds further interest and value to the copy. In this note 'Inâyat Khân says that this copy of the history of the Maliks of Herat, belonging to his deceased father (Zâfar Khân, the governor of Kashmîr), reached Kashmîr from Lahore at the end of Ramadân, A.H. 1074. The note runs thus:—

هو

تاریخ ملکان هرّة بابت اموال والد مرحوم سلطان رمضان المبارک
سنه ١٠٧٤ از لاهور بکشمیر رسید و داخل عاریتخانه کردید حرّة عنایت خان
ظفر خان عفی عنهم *

قیمت پنج مهر

In another place on the same page the price of the MS. is written thus:—

قیمت عه مهر

The same folio contains an illuminated but faded star and several seals, of which only one, bearing the inscription **علیقیلیخان** **مرید عالمگیر بادشاہ غازی**, is legible.

Written in a beautiful, bold and clear *Naskh* on good thick paper with the headings in red throughout the copy.

The MS. is not dated, but the nature of the handwriting and the general appearance of the copy tend to suggest that it was transcribed during the lifetime of the author or immediately after his death.

The MS. is worm-eaten, mutilated and loosened from the original binding, but fortunately no folio seems to be missing.

(10) History of Europe.

No. 59.

foll. 274; lines 17; size 10×6 ; $7\frac{1}{4} \times 4$.

تنقیح الاخبار

TANQÎH-UL-AKHÂBÂR.

The full title of the work, as given in the preface, is **تنقیح الاخبار** **فی آثار الادوار**. The present volume, which is the seventh, and which seems to be a portion of a general history of the world, deals with the history of Europe from the earliest times down to the 19th century. The last date found here is A.D. 1796.

Beginning:—

* هزاران سپاس ایزد توانا را سست که انسان ضعیف البدنیان

In a short preface the author, whose name is not mentioned anywhere, says that after finishing the history of Africa and Egypt he wrote the seventh volume of the **تنقیح الاخبار** **فی آثار الادوار** con-

taining the history of فرنگ and روم (Europe). It begins with the history of Greece and ends with that of Russia. A work on general history, bearing the title تنبیح الاخبار and composed, A.H. 1125 = A.D. 1713, is noticed in Ethé, Ind. Office Lib Nos. 127-128.

Written in ordinary Ta'lîq within coloured-ruled borders.
Not dated, apparently 19th century.

The words بخط مصنف, on the fly-leaf at the beginning, suggest that the MS. is an autograph copy of the author.

A seal at the beginning (not legible) is dated A.H. 1255.

(ii) Indian Histories.

(a) General History of India.

No. 60.

foll. 579; lines 19; size $12\frac{1}{2} \times 7\frac{3}{4}$; $10\frac{1}{4} \times 5\frac{1}{2}$.

طبقات اکبری

TABAQÂT-I-AKBARÎ.

A general history of India from the time of Subuktigîn, A.H. 367 = A.D. 977, to the end of the 38th year of Akbar's reign, A.H. 1002 = A.D. 1593, composed by Nizâm-ud-Dîn Ahmad bin Muham-mad Muqîm of Herat who died نظام الدین احمد بن محمد مقیم هراتی A.H. 1003 = A.D. 1594.

Beginning:—

سپاس رفعت اساس بادشاہ حقیقی را سزد که حل و عقد نظام عالم و ضبط

* دریت بنی آدم الخ

The work is divided into a Muqaddimah, nine Tabaqât, and a Khâtimah.

Contents:—

Muqaddimah.—History of the Gaznawis, fol. 3^a.

Tabaqah I.—Sultâns of Dihlî from Mu'izz-ud-Dîn Gûrî to Akbar, fol. 18^b.

Tabaqah II.—Kings of the Deccan, fol. 394^a.

Tabaqah III.—Kings of Gujarât, fol. 433^a.

The fourth Tabaqah dealing with the history of the kings of Mâlwah is placed after the fifth Tabaqah, on fol. 483^a.

Tabaqah V.—Kings of Bengal, fol. 478^a.

The sixth Tabaqah, dealing with the history of the Sharqî kings of Jaunpûr, is wanting.

Tabaqah VII.—Rulers of Kashmîr, fol. 520^a.

Tabaqah VIII.—Rulers of Sind, fol. 560^a.

Tabaqah IX.—Rulers of Multân, fol. 566^b.

The Khâtimah, dealing with a short geographical sketch of the Indian Empire, is wanting.

The work is being edited and translated in the *Bibliotheca Indica Series*.

The MS. is written in a clear bold Nasta'liq, within gold and coloured ruled borders. Fol. 2^a is profusely illuminated.

The following folios, written in ordinary Ta'liq, have been supplied in a later hand: 1, 9-16, 21-22, 80-81, 84, 90, 97, 104, 115, (upper part of) 136, (lower corner of) 144, 153-154, 157-158, 208-227, 231-232, 239-240, 244, 251-252, 259-268, 271, 277-286, (lower part of) 302, (upper corners of) 319-326, 336, 341, 344-347, 391-394, 405, 408, 412, 417-420, 429-436, 445, 449-466, 468, 495-498, 530, 549-560, 565, 568, 572, 577-579.

Dated 15th Dulqa'ad, the 23rd year of Shâh 'Âlam's reign.

(b) *Sultâns of Dihlî.*

No. 61.

fol. 181; lines 27; size 9 $\frac{3}{4}$ × 5 $\frac{1}{2}$; 6 $\frac{3}{4}$ × 3 $\frac{1}{2}$.

تاریخ فیروز شاهی

TÂRÎKH-I-FÎRÛZSHÂHÎ.

A very good copy of Diyâ-i-Baranî's ضیاء برنی well-known history of the kings of Dihlî from the accession of Ġiyâş-ud-Dîn Balban, A.H. 664 = A.D. 1266 to the sixth year of Fîrûz Shâh's reign, A.H. 758 = A.D. 1357. Edited in the Bibl. Ind. Calcutta, 1860-1862

An old copy of the work exists in the Government collection in the custody of the Asiatic Society of Bengal.

The work begins as usual after four lines in which the title of the book and the names of the kings dealt in the work are given:—

تاریخ فیروز شاهی از تالیف ضیاء برنی - درین تاریخ اخبار هشت بادشاهی که در تختگاه دهلی جهانداری کرده اند سلطان غیاث الدین

بلبن سلطان العصر و الزمان ابو المظفر فيروز شاه حمد و ثناء
مر خدایرا که اخبار و آثار انبیاء *

Contents :—

Sultân Giyâş-ud-Dîn Balban, fol. 4^a; Sultân Mui'zz-ud-Dîn Kayqubâd, fol. 37^b; Sultân Jalâl-ud-Dîn Fîrûz Khiljî, fol. 53^a; Sultân 'Alâ-ud-Dîn Khiljî, fol. 58^b; Sultân Qutb-ud-Dîn, fol. 118^a; Sultân Giyâş-ud-Dîn Tuğluq Shâh, fol. 132^a; Sultân Muhammad bin Tuğluq, fol. 139^b; Fîrûz Shâh, fol. 159^a

The account of each king, except the first, the second and the last, is preceded by a detailed index.

There is a lacuna after fol. 1^b.

This beautiful copy is written in a fine Nasta'lîq within gold-ruled and coloured borders with the headings written in red.

Not dated, apparently 16th century.

No. 62.

foll. 198; lines 13; size 11½ × 7; 8½ × 5.

تاریخ سلاطین افغانہ

TÂRÎKH-I-SALÂTÎN-I-AFÂĞANAH.

A history of the Lodi and Sûr dynasties composed, as stated in the preface, at the request of Dâ'ûd Shâh, (A.H. 980-984 = A.D. 1572-1576), the youngest son of Sulaymân Khân Qarrânî, king of Bihâr and Bengal (A.H. 971-980 = A.D. 1563-1572), by Ahmad Yâdgâr.

Beginning :—

شکر و سپاس واجب الوجودی را سزا سرت که جلال صفات جمالش *

A copy of the work is preserved in the Asiatic Society of Bengal.

The work comprises the following reigns :—

Bahlûl Lodi, fol. 3^a; Sikandar Lodî, fol. 23^a; Ibrâhîm Lodî, fol. 46^a; Shîr Shâh, fol. 106^b; Islâm Shâh, fol. 139^b; Muhammad Shâh 'Adil, fol. 159^b.

It concludes with an account of the defeat, capture and execution of Hîmû in A.H. 964.

Written in Nîm-shikastah.

Not dated, a modern-copy, apparently copied in the 19th century.

Scribe :— عبد الرحمن

(c) *History of the Timurides in India.***No. 63.**foll. 174; lines 21; size $14\frac{1}{4} \times 9\frac{1}{2}$; 10×6 .

اکبر نامہ

AKBAR NÂMAH.

The first part of the first book of Abul Faḍl's (d. A.H. 1011 = A.D. 1602) famous Akbar Nâmah, or the history of Akbar. The entire work, completed A.H. 1004 = A.D. 1596 and continued till A.H. 1010 = A.D. 1601, is divided into three volumes. The first, divided into two parts, contains the history of Akbar's ancestors and of his own reign to the end of the seventeenth year; the second, from the beginning of the eighteenth year to the end of the forty-sixth year. For the third volume see No. 65 below.

The present MS., which is the first part of the first book, comprises the history of Akbar's ancestors to the death of Humâyûn, A.H. 963 = A.D. 1556.

It begins thus :—

* اللہ اکبر این چہ دریافتیست ڈرف الخ

The text has been edited in the Bibl. Ind. Lithographed at Lucknow, A.H. 1284.

Written in a clear Nasta'liq with a profusely illuminated head-piece and a double-page 'Unwân.

Spaces for headings are left blank on foll. 157^a and 173^a.

Not dated, apparently 17th century.

No. 64.

foll. 193; lines and size same as above.

THE SAME.

The second part of the first book of the Akbar Nâmah, containing the history of Akbar's reign from his accession to the end of the 17th year of his reign.

Beginning :—

* سلسلہ انتظام کارگاہ آفرینش الخ

The Khâtimâh of the first book begins on fol. 187^b.

The MS. is defective towards the end and breaks off with the words گ بدبیگران چہ رسد.

Written in the same hand by the scribe of the preceding copy within gold and coloured ruled borders with a profusely illuminated head-piece and a double-page 'Unwân.

No. 65.

foll. 298 ; lines 23 ; size $19\frac{1}{4} \times 11\frac{1}{2}$; $14 \times 8\frac{1}{4}$.

اَئِنْ اَكْبَرِي
Â'ÎN-I-AKBARI.

The third book of the Akbar Nâmah containing a detailed statistical account of India and the Institutes of Akbar, by the same Abul Faâl. The work has been edited in the Bibl. Ind. (Calcutta, 1877) by H Blochmann whose excellent translation of the work was published in the same series in 1873. An abridged paraphrase of the work was published by Francis Gladwin in three vols., Cal. 1783-1786 ; reprinted in two vols., London, 1800.

Beginning :—

* ای ہمہ در پردہ نہان راز تو *

This interesting copy contains valuable notes on the margins.

Written in bold Nasta'lîq within gold and coloured-ruled borders with the headings written in red. The copy contains three illuminated 'Unwâns found respectively on foll. 1^b, 138^b and 228^b.

Not dated, apparently 19th century.

A seal of راجہ پرسن فراین دیب, dated A.H. 1301, is fixed on the fly-leaf at the beginning.

No. 66.

foll. 285 ; lines 20 ; size 12×7 ; $10\frac{1}{2} \times 6$.

اقبالنامہ جهانگیری
IQBÂL NÂMAH-I-JAHÂNGÎRÎ.

A copy of the scarce second volume of the Iqbâl Nâmah, containing a full history of Akbar from his accession to his death, abridged from Abul Faâl's Akbar Nâmah and its continuation, by Muhammad Sharîf, generally known as Mu'tamad Khân معروف بمعتمد خان (d. A.H. 1049 = A.D. 1639), who completed it in Kashmîr, A.H. 1029 = A.D. 1620.

Beginning :—

اورنگ جہانگیری و جہانبانی و افسر اقبال و کامرانی

The volume ends with an enumeration of the children of Akbar.

There are two colophons at the end of this copy. The first dated, Akbarâbâd, Sunday, the 23rd of Muharram, A.H. 1069, the 33rd year (probably a mistake for 37th year) of Shâh Jahân's reign.

The second dated the 8th year of Farrukh Siyar's reign (A.H. 1124-1131) says that the transcription was completed at midday in the midst of the battle between Farrukh Siyar and the Sayyid brothers.

The second colophon seems to give the correct date of the transcription of this copy and it is probable that the first colophon belongs to the copy from which this MS. was copied.

Written in Nîm-shikastah and ordinary Ta'liq by four scribes, viz., موتیٰ لعل جواہر مل, صاحب رائی, بھوجراج, is found at the end of the copy.

The headings are written in red.

No. 67.

fol. 275; lines 15; size $9 \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

جہانگیر نامہ JAHÂNGÎR NÂMAH.

The amplified redaction of the spurious memoirs of Jahângîr, on which Major Price's translation, "Memoirs of the emperor Jahangueir, written by himself," is based. This copy exactly agrees with the one mentioned in Ethé, Ind. Office Lib. No. 310.

Beginning :—

ای نام تو سردفتر اسرار وجود *

After which the usual beginning appears thus in the third line: حمد بیغایت و شکر بی فہایت.

The title ترک جہانگیری, which is frequently given to these memoirs, appears in the colophon.

Written in a fair Nasta'liq within coloured-ruled borders with an illuminated frontispiece.

Not dated, apparently 19th century.

No. 68.

fol. 108; lines 15-18; size 10×6 ; $8\frac{1}{2} \times 4$.

THE SAME.

Another copy of the spurious memoirs of Jahângîr, defective at both ends. It opens abruptly with the words:—

(sic) نوٹ کاسہ ز از ز تھیں کیسے

This copy slightly differs from the preceding one. It contains the prologue of I'timâd-ud-Daulah to the Pand Nâmah, or moral precepts of Jahângîr (see Rieu, p. 254^b) after which the text agrees, excepting a few verses, with that of the preceding copy. Like Rieu's copy, loc. cit., it concludes with an account of the colossal dragon in the jungle near Ajmere, followed by a Qâṣidah which Jahângîr is said here to have composed in imitation of Khâqânî's well-known Qâṣidah دل من پیر تعالیم است الخ.

The MS. written in a careless and bad Nîm-shikastah is full of clerical mistakes.

A note at the end says that although the copy has been compared, it is necessary that it should be re-written in a clear hand.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

No. 69.

foll. 386; lines 17; size 11½×7; 7½×4.

پادشاہ نامہ

PÂDISHÂH NÂMAH.

A history of the early life of Shâh Jahân and of the first ten years of his reign, i.e. from A H. 1000-1047 = A.D. 1591-1637, by محمد امین بن ابوالحسین قزوینی who was entrusted with the work by the emperor in A.H. 1045 = A.D. 1635.

Beginning :—

* طراوت چمن الفاظ و تازگی گلشن معانی

The work is divided into three sections, called Muqaddimah, Maqâlah and Khâtima, as follows :—

I. Muqaddimah.—Containing the account of Shâh Jahân's birth, and the history of his predecessors and of his minority, fol. 9^b.

II. Maqâlah.—Account of his accession and history of the first ten years of his reign, fol. 98^a.

III. Khâtima.—Biographical notice of the Shaykhs, learned men, physicians, and poets of Shâh Jahân's time, fol. 276^a.

Written in a fair Nasta'liq within coloured-ruled borders. Spaces, probably for illustrations, have been left blank in several

places. The first folio is hopelessly damaged, and several folios towards the end are badly wormed.

Dated A.H. 1228.

No. 70.

foll. 277; lines 19 (but on fol. 67^a, 15); size 11×6½; 7½×3¼.

قرنیه شاه جهان بادشاهہ

QARNÎYAH-I-SHÂH JAHÂN BÂDSHÂH.

Another history of Shâh Jahân's reign, by Muhammad Tâhir, poetically surnamed Âshnâ (د. A.H. 1077 = A.D. 1666), composed in A.H. 1068 = A.D. 1658. The present MS. contains only the history of the last ten years of the emperor's reign. The history of the first two decades is wanting.

The copy begins abruptly with an account of the 21st year (A.H. 1057 = A.D. 1647) of the reign, on fol. 10^b.

وَقَاعِدْ سَالَ بِيَسْتَ وَيَكْمَ جَلُوسُ اشْرَفْ رُوزْ بِنْجَشْنَبَدْ غَرَّةِ جَمَادِيِ الثَّانِيَةِ
هَزَارُ وَبِنْجَاهُ وَهَفْتُ سَالَ بِيَسْتَ وَيَكْمَ جَلُوسُ اشْرَفْ بِمَبَارِكَيِ آغَازْ شَدْ *

The first nine folios, written in a different hand (clear bold Nasta'liq), contain a detailed autobiography of the author.

Muhammad Tâhir's history is generally known by the name of Shâh Jahân Nâmah. It is also called ملخص on account of its being abridged from the Pâdishâh Nâmah (noticed above). This portion of the work (the present volume) is called by the author (fol. 4^a). Foll. 248^a-253^b is a repetition of the first nine folios.

Written in a learned Naskh with the headings in red. Marginal notes and corrections are numerous towards the end of the copy.

The MS. is worm-eaten in many places.

Not dated, apparently 17th century.

Nos. 71—73. (MISSING).

The three volumes of the 'Amal-i-Şâlih, a detailed history of Shâh Jahân from his birth to his death, composed by Muhammad Şâlih Kanbûh مُحَمَّدٌ صَالِحٌ كَنْبُوْهُ, are missing. The volumes were lent to Sayyid 'Abd-ul-Wâriq ul-Mûsawî of Bûhâr on the 12th of June, 1911, and were never returned.

No. 74.

foll. 58 + 339; lines 19; size $11\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

احوال شاهزادگی شاه جهان و بادشاه نامه دفتر اول

AHWÂL-I-SHÂHZÂDIGÎ-I-SHÂH JAHÂN WA PÂDISHÂH
NÂMAH DAFTAR-I-AWWAL.

This MS. consists of two works both of which relate to the history of Shâh Jahân.

I. Foll. 1-58. History of Shâh Jahân from his birth, A.H 1000 = A.D. 1047, to his accession, A.H. 1037 = A.D. 1627, exactly agreeing with the copy mentioned in Rieu Supplement No. 76, II.

Like Rieu's copy it begins without any preface, with the same heading, viz. ذکر سطوع نیر جاه و جلال. It also bears several endorsements in which the work is said to be the composition of Mu'tamid Khân معتمد خان the author of the اقبالنامہ جهانگیری. The history begins with the birth of Shâh Jahân and ends with his arrival at Âgrah in A.H. 1037.

A detailed index of the contents occupies about nine pages at the beginning of the copy.

II. Foll. 1-339. The first of the two volumes of 'Abd-ul-Hamîd Lâhûrî's عبد الحمید لاهوری (d. A.H. 1065 = A.D. 1655) history of Shâh Jahân, containing the account of the first ten years of his reign, A.H. 1037-1047 = A.D. 1627-1638.

Beginning :—

* نگارین کلامی که گدارش آن دامن سامعه را جواهر آگین کند

The Introduction on the ancestors of Shâh Jahân begins with Tîmûr, on fol. 18^a; Bâbur, fol. 20^a; Humâyûn, fol. 26^a; Akbar fol. 27^a; Jahângîr, fol. 28^a. Shâh Jahân's accession, fol. 33^b; the second year, fol. 103^b; the third, fol. 120^a; the fourth, fol. 138^b; the fifth, fol. 167^b; the sixth, fol. 182^a; the seventh, fol. 218^b; the eighth, fol. 241^a; the ninth, fol. 261^b; the tenth, fol. 298^a. The history is followed by an account of the Mansabdârs (fol. 322^b), Shaykhs (fol. 330^b), learned men (fol. 334^a), Physicians (fol. 336^a), Poets (fol. 337^b), of Shâh Jahân's time.

'Abd-ul-Hamîd's second volume of the work comprising the years A.H. 1047-1057 = A.D. 1638-1647 is wanting.

The first two volumes of the Pâdishâh Nâmah have been edited in the Biblioth. Ind. Calcutta, Vol. I, 1867; Vol. II, 1868.

A note on the fly-leaf says that this copy was transcribed by Munshî Gulâm Husayn Khân Jaunpûrî Tabâtabâ'î, the author of the well-known work Siyar-ul-Mutaakhîrîn بخط منشي غلام حسين سير المتأخرين خان جونپوري طباطبائي مصنف سير المتأخرين.

The MS. is worm-eaten throughout and the thick patches pasted here and there render it illegible in many places.

The headings are written in red.

Written in fair Nasta'lîq within coloured-ruled borders.

Dated, Benares, the 6th of Dulqa'd, A.H. 1235 = 6th August, 1820.

No. 75.

fol. 228; lines 19; size $11\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

The third volume of the Pâdishâh Nâmah, supplied, after 'Abd-ul-Hamîd's death, by Muhammâd Wâris (محمود وارث) (killed A.H. 1091 = A.D. 1680) and comprising the history of the last ten years of Shâh Jahân's reign, A.H. 1057-1067 = A.D. 1647-1657.

Beginning :—

بر سر نامه دبیر قلم * انچه کند بهر تیمن رقم

A detailed index of the contents occupies nine folios at the beginning of the copy.

A note says that this copy, like the preceding, is due to the handwriting of the same Gulâm Husayn Khân.

Dated, Benares, the 3rd of Dul-hijjah, A.H. 1235 = 10th October, 1820.

Written in the same hand as the preceding copy.

No. 76.

fol. 346; lines 14; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

صائر عالمگیری

MA'ÂSIR-I-'ÂLAMGÎRÎ.

A very valuable copy of the Ma'âsir-i-'Âlamgîrî, written only two years after the author's death. The work, containing the history of the full reign of Aurangzîb (A.H. 1067-1118 = A.D. 1656-1706), was composed by Muhammâd Sâqî Mustâ'id Khân (محمد ساقی مستعید خان) (d. A.H. 1136 = A.D. 1724) in A.H. 1122 = A.D. 1710.

The first folio, supplied in a later hand, opens thus with an unusual beginning :—

مَأْثُر عَالَمِيَّري كَه هَرَدُو جَهَان در طَلَب آفَتَاب ذاتش بِسَان ذَرَه اِيْسَت
و سَلاطِين ذَوِي الْقَنْدَار رَا بَآرَايِش دُولَت سَرَائِي تَروِيْج دِين اِسْلَام النَّخ *

The first line on fol. 2^a corresponds with line 11, p. 1, of the *Bibliotheca Indica* edition.

The work consists of two unequal parts. The first, which contains the history of the first ten years of Aurangzîb's reign and is a mere abridgment of Muḥammad Kâzim's (d. A.H. 1092 = A.D. 1681) history of the same period, comprises foll. 1-40. The second part is Muḥammad Sâqî's own composition and contains the history of the last forty years of the emperor's reign.

The work has been edited in the *Bibliotheca Indica* (Calcutta, 1870-71).

This valuable and splendid copy is written in a beautiful clear Nasta'liq on gold-sprinkled papers within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwân. The headings are written in red throughout. Useful marginal notes, written in the same hand as the copy itself, are occasionally found.

The colophon, dated A.H. 1138, runs thus :—

حسب الارشاد خان عاليشان اميدگاه بيسان سمه المغلان بتاريخ نوزدهم
بيع الثاني مطابق سنہ يکہزار و يکصد و سی و هشت هجری فقیر حقیر محمد
افضل حسينی غفر الله ذنبه و ستر عیوبه با تمام رسانید *

The seals and 'Ard-dîdahs on the fly-leaf have been effaced or disfigured by some mischievous hand.

No. 77.

fol. 412; lines 15; size 11½ × 7½; 9 × 5.

تذكرة السلاطين چغتا

TADKIRAT-US-SALÂTÎN CHAGATA.

A history of the house of Tîmûr, more especially of its Indian branch, by Muḥammad Hâdî Kâmwar Khân who commenced it after completing in A.H. 1132 = A.D. 1720 his general history of India, the *Haft Gulshan*.

Beginning :—

* چون صفحہ کاغذ بیمار استم و خامہ دو زبان برداشتمن الخ

The present MS., containing the first of the two volumes of the work, begins with an account of the origin of the Turks, after which the author deals with the history of Chingîz Khân, Tîmûr, Shâh Rukh, Ulug Beg, 'Abd-ul-Latîf and his successors to the death of Sultân Husayn; the rise of the Safawîs; Bâbur, Humâyûn, Akbar and Jahângîr. The volume closes with an account of Jahângîr's death in A.H. 1036 = A.D. 1626.

Spaces for headings are left blank throughout.

The first and the last three folios are very much damaged. Some folios at the beginning are worm-eaten in several places. The copy is detached from the original binding.

Written in ordinary Indian Ta'lîq.

Not dated, apparently, 19th century.

No. 78.

foll. 397 ; lines 17 ; size $10\frac{3}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5$.

THE SAME.

A good and neatly written copy of the very scarce *second volume* of the same Muhammad Hâdî Kâmwar Khân's تذكرة السلاطين جغا comprising the history from the accession of Shâh Jahân, A.H. 1037 = A.D. 1627, down to the sixth year of Muhammad Shâh's reign, A.H. 1136 = A.D. 1723.

Beginning :—

بِرِ اَرِبابِ خُبُرٍ مُخْفِيٍّ وَ مُهْتَجِبٍ نَمَانِدُ كَهْ چُونْ خَدَاوَنْدَ اَزْلَ

* ، اَبْدُ الْخَ

Contents :—

Shâh Jahân, fol. 1^bp. Aurangzîb, fol. 75^bp. Death of Aurangzîb, fol. 111^b. Contest between the sons of Aurangzîb and reign of Shâh 'Âlam, fol. 228^b. Death of Shâh 'Âlam and reign of Jahândâr Shâh, fol. 295^b. Reign of Farrukh Siyar, fol. 306^b. Rafî'-ud-Darajât, fol. 351^b. Rafî'-ud-Daulah, fol. 355^b. Muhammad Shâh, fol. 360^a.

A very good and complete copy of the two volumes, dated A.H. 1154, is preserved in the Bankipur Library.

Pencil marks, with occasional marginal notes, by H. Bloch-marn, who has given on the fly-leaf an index of the contents, are found throughout the copy. On fol. 1^b we find the following endorsement in his handwriting :—

Tazkiratus Salâtîn

(Shâh Jahân up to the beginning of Muhammad
Shâh's reign).

(The first portion not copied).

(Sd.) J. H. BLOCHMANN.

1870.

The above facts strongly suggest that this MS. was wholly revised by H. Blochmann, for whom it was most probably copied. It is to be noticed that the date of his signature and that of the transcription of the copy اول ماه ستمبر سنہ ۱۸۷۰ is also the same.

Written in ordinary but distinct Indian Taliq with the headings in red.

No. 79.

foll. 39 ; lines 14-20 ; size $7\frac{3}{4} \times 5$; $5\frac{1}{4} \times 3\frac{3}{4}$.

تاریخ شاہنشاہی

TÂRÎKH-I-SHÂHINSHÂHÎ.

A very beautiful copy of the history of the events that followed the death of Aurangzîb (A.H. 1118 = A.D. 1707) down to the beginning of the reign of Farrukh Siyar (A.H. 1124-1131 = A.D. 1713-1719), in narrating which the author displays excessive partisanship for the two Sayyid brothers Husay 'Alî Khân and 'Abd Ullah Khân, to whose military operations he gives undue prominence. The author who calls himself (fol. 3^b) خواجہ محمد خلیل Khwâjah Muhammad Khalil took an active share in most of the military events of the period which he records.

Beginning :—

* الحمد لله و الصلوة على رسول الله و آئين سادات تمكين الخ

The author does not choose any title for the work but in an endorsement on a fly-leaf at the beginning it is called تاریخ شاہنشاہی.

Written in beautiful Shikastah on gilt ground within gold and coloured-ruled borders with an illuminated frontispiece. The first sixteen folios are written diagonally.

The original folios are mounted on new margins.

Not dated, apparently 18th century.

(d) *Local Histories of India.*(i) **KASHMIR.****No. 80.**foll. 149; lines 12-20; size $8 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 5\frac{3}{4}$.

تاریخ کشمیر

TÂRÎKH-I-KASHMÎR.

A history of Kashmîr from the earliest times to A.H. 1122 = A.D. 1710, the year in which it was completed, based on the original Sanskrit work, the Râjatarangînî of Kalhanâ, who wrote it in A.D. 1148 (printed in Calcutta, 1835; French edition and translation by A. Troyer, Paris, 1840-52); by Narâyan Kûl, poetically surnamed 'Ajîz نراین کول المتخلس بعاجز a Hindû Brahman of Kashmîr.

Beginning :—

سپس بیرون از مقیاس قیاس سزاوار جذاب پادشاهی *

The MS. is incomplete and worm-eaten in many places. The first line of foll. 32^a-63^b is partly illegible on account of a big worm hole.

Written in Nasta'lîq, apparently in the present century.

No. 81.foll. 248; lines 15; size $9\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

واقعات کشمیر

WÂQI'ÂT-I-KASHMÎR.

Another history of Kashmîr from the oldest times down to A.H. 1160 = A.D. 1747, by Muhammâd A'zam, son of Khayr-uz-Zamân Khân، محمد اعظم بن خیر الزمان خان (see fol. 4^a, l. 1).

Beginning :—

زینت صفحات دفتر ابداع و ایجاد و نزهت طبقات اربع *

The title of the work forms a chrcnogram for the year A.H. 1148 = A.D. 1735 in which the author commenced this work, but he did not finish it before A.H. 1160 = A.D. 1747. It is dedicated to the emperor Nâsir-ud-Dîn Muhammâd Shâh (A.H. 1131-1161 = A.D. 1718-1748). Besides the historical details of the country, it

contains very valuable biographical notices and extracts from the writings of the eminent Shaykhs, 'Ulamâ, and poets of Kashmîr.

The work is divided into a Muqaddimah, three Qisms, and a Khâtimah, as follows :—

Muqaddimah.—Geographical description of Kashmîr, fol. 4^b.

Qism I.—Hindû Râjahs, fol. 10^a.

Qism II.—Muhammadan rulers, fol. 35^a.

Qism III.—Mugâl emperors, from Akbar to Muhammad Shâh, fol. 123^b.

Khâtimah.—Curiosities of Kashmîr, fol. 240^a.

Written in fair Nasta'lîq within gold and coloured-ruled borders. The MS. is in a damaged condition and is detached from the original binding. In several places the headings are wanting.

Not dated, apparently 19th century.

(ii) BENGAL.

No. 82.

fol. 204; lines 15; size 9 $\frac{1}{4}$ × 5 $\frac{3}{4}$; 7 $\frac{1}{4}$ × 3 $\frac{1}{4}$.

ریاض السلاطین

RIYÂD-US-SALÂTÎN.

A special history of Bengal from the earliest times down to the conquest of that Province by the British, by Ǧulâm Husayn, poetically surnamed Salîm (غلام حسین المتخلص به سلیم) (d. A.H. 1233 = A.D. 1817), who commenced the work in A.H. 1200 = A.D. 1786 and finished in the span of two years.

Beginning :—

• جهان جهان حمد سزاوار بارگاہ جهان آفرینی است الخ

The work is divided into four books (Raudâhs) preceded by an Introduction which comprises the geography of Bengal with the connected accounts of its early Râjahs. The contents are fully stated on the last three folios of the copy.

It has been published in the Bibl. Ind. Series, Calcutta, 1891. An excellent translation of the work with valuable notes, by Maulawî 'Abd-us-Salâm, was published, Calcutta, 1902.

Written in good Indian Nasta'lîq within black-ruled borders with the headings in red. The MS. was transcribed by Irâdat 'Alî of Bûhâr in 1874 for the donor of this library.

II. BIOGRAPHY.

(I) SAINTS.

No. 83.

foll. 329; lines 21; size 10×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

تذكرة الالواح

TADKIRAT-UL-AULIYÂ.

An old and exceedingly valuable copy of Farîd-ud-Dîn 'Attâr's (شیخ فرید الدین عطار d. A.H. 627 = A.D. 1229) famous biographies of distinguished Sûfîs, who belong mostly to the first three centuries of the Hijrah.

Beginning :—

الحمد لله الجبار بفضل انواع النعماء المعنان *

The present MS. comprises both the first and the second part of the work. A very excellent edition of the work (in two parts), by Prof. R. A. Nicholson, appeared in London, 1905 and 1907 (Persian Historical Texts, Vols. III and V.). Lithographed in Lahore, 1889 and 1891, and Bombay, A.H. 1321.

A complete index of the text has been added to the copy in a later hand. Additions, written in the same hand which wrote the text, are occasionally found on the margin.

Written in a learned Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece and a double-paged 'Unwân.

Not dated, apparently 10th century of the Hijrah.

No. 84.

foll. 352; lines 19; size 10×7 ; $6\frac{3}{4} \times 4$.

نفحات الانس

NAFAHÂT-UL-UNS.

An old and very correct copy of the famous Sûfic biographical work, composed, A.H. 883 = A.D. 1478, by the celebrated Nûr-ud-Dîn 'Abd-ur-Rahmân Jâmî نور الدين عبد الرحمن جامسي who was born in Jâm, A.H. 817 = A.D. 1414 and died at Herat, A.H. 898 = A.D. 1492.

Beginning :—

الحمد لله الذي جعل مرائي قلوب اولياته *

The Nafahât has been printed in Calcutta, 1859, with a biographical notice of the author, by W. Nassau Lees.

A complete index by the same hand which wrote the text, is given at the beginning of the copy. Additions and useful notes and explanations are occasionally found on the margin.

This valuable copy, written in learned Nasta'lîq hand within gold-ruled borders, is dated Monday, the 13th of Safar, A.H. 954.

Scribe :— هندو بن مسکین علی استروشی.

The colophon is followed by a long note in which it is said that this copy belonging to Nawâvâb Amîr-ud-Daulah Intîzâm-ul-Mulk Haydar Beg Khân Bahâdur Nuşrat Jang, was collated and compared, 21st of Ramadân, A.H. 1200.

A seal of a certain noble (name illegible) of 'Âlamgîr's time is found on fol. 1^a.

A finely illuminated (but slightly faded) frontispiece contains the title of the work written in a beautiful Naskh hand : هذا كتاب نفحات مولانا جامی.

No. 85.

fol. 247 ; lines 13 ; size $7\frac{1}{2} \times 5\frac{1}{2}$: $5\frac{1}{2} \times 2\frac{3}{4}$.

حاشیة نفحات الانس

HÂSHIYAH-I-NAFAHÂT-UL-UNS.

A commentary on the words of doubtful reading and the difficult passages of Jâmi's Nafahât, by 'Abd-ul-Ğafûr Lârî عبد الغفور لاري (d. A.H. 912 = A.D. 1506), the most eminent of Jâmi's disciples, who wrote it for Jâmi's son Diyâ-ud-Dîn Yûsuf in A.H. 896 = A.D. 1490.

Beginning :—

سپاس و ستایش خدائی را که آئینه دل دوستان خود را جلوه گا

* جمال الخ

The first eight folios of the present MS. are written in a careless Ta'lîq, the rest in fair Indian Ta'lîq.

This copy, dated 10th Rabî' I, A.H. 1287, was written by Hasîb-ud-Dîn for the donor of this Library.

No. 86.

foll. 322; lines 17; size $10\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

رسحات دین الحیات

RASHAHÂT-I-'AYN-UL-HAYÂT.

Notices on the great and renowned Shaykhs of the Naqsh-bandî order, and especially on Khwâjah Nasîr-ud-Dîn 'Ubayd-Ullah, better known as Khwâjah Ahrâr (d. A.H. 893 = A.D. 1490), compiled A.H. 909 = A.D. 1503 by 'Alî bin Husayn-ul-Wâ'iz ul-Kâshifî, علی بن حسین الواقع الشافی ملقب به صفی surnamed Şafî, who died in A.H. 939 = A.D. 1532.

Beginning:—

الحمد لمن رشح رشحات الحقائق و الحكم على قلوب العارفين بغيضة

القدس القدُم *

The work is divided into a Maqâlah, three Maqsads, and a Khâtimah. Each Maqsad is subdivided into three Faâls.

Maqâlah on fol. 3^a. History of the different classes of the Naqshbandî Shaykhs with notices on their lives in chronological order.

Maqsad I on fol. 177^b. Genealogy of Khwâjah Ahrâr, his birth (A.H. 806), early life, journeys, high qualities, virtues, etc.

Maqsad II on fol. 211^a. Sayings, spiritual remarks, and illustrations which the author received from Khwâjah Ahrâr's own mouth.

Maqsad III on fol. 249^a. Miracles and wonderful deeds performed by Khwâjah Ahrâr, with notices on the disciples by whom they were related.

Khâtimah on fol. 318^b. Khwâjah Ahrâr's death, on Saturday the 29th of Rabî' I, A.H. 895 = 20th February, A.D. 1490 (not A.H. 893, as Rieu, p. 353, states), in his 89th year.

The text is followed by two blank folios after which a table of contents occupies three folios.

The colophon at the end says that the MS. was copied at the desire of Sayyid Sadr-ud-Dîn, 28th Jumâdâ I, A.H. 1286, by Mîr Irâdat 'Alî of Bûhâr. It is written in an elegant Nasta'lîq hand, with the headings in red.

Foll. 276-277 are detached from the original binding and foll. 2 and 3 (not numbered) are partly loosened.

No. 87.

pp. 447 (foll. 224); lines 17; size 13×8; 10×5.

جواهر فریدی
JAWĀHIR-I-FARĪDĪ.

A rare and very elaborate and detailed work on the lives, miracles and spiritual teachings of some of the renowned saints of the Chishtī order, compiled by 'Alī Aşgar ibn Shaykh Maudūd ibn Shaykh Muḥammad Chishtī Bîdâlawî Fathpûrî علی اصغر ابن شیخ مaudود ابن شیخ محمد چشتی بیدالوی فتحپوری. It was completed during the reign of Jahāngîr, on the 3rd of Rabī' I, A.H. 1033 = A.D. 1623 (cf. p. 3).

Beginning :—

حمدی کہ منشیان بارکات الوہیت بازصح لسان و احسن مقال سرایند

* مسلمی را سزد الخ

The work is divided into five chapters each subdivided into several sections :—

- I. Biography of the Prophet Muḥammad—his wives, children and the early Khalīfs, on p. 4.
- II. Khwājah Mu'in-ud-Dîn Chishtī, Khwājah Qutb-ud-Dîn Bakhtiyâr Ushî, Khwājah Farîd-ud-Dîn Ganjshakar, Shaykh Najîb-ud-Dîn Mutawakkil with a detailed account of their children, wives, and renowned Khalîfas and disciples, p. 162.
- III. Zayn-ul-'Abidîn Chishtī, his wives, children, etc., p. 390.
- IV. On the anniversaries (عرس) of Muḥammad and some other prophets, the early Khalīfs and some companions of the prophet, of some of the ancestors of the author with an account of his father's installation to the Chishtī order, p. 415.
- V. Children of Shaykh Sa'id Hâjî (cousin of Khwājah Farîd Ganjshakar) and those of Shaykh 'Abd Ullah Gaffârî, better known as Shaykh-ul-Islâm, p. 434.

Written in careless Indian Ta'lîq by Sayyid Abul Ḥasan.

Dated 3rd Muḥarram A.H. 1314. Additions and marginal corrections are found throughout the copy. A note at the end says that the copy was corrected and compared by Maulawî Khâdim Husayn and Sayyid Madîh-ur-Râhmân of Bûhâr.

Two folios after p. 273 written in a bolder hand and bearing the same page mark 273 have been lately added.

No. 88.

foll. 72; lines 12-14; size $9\frac{3}{4} \times 6\frac{1}{4}$; $5\frac{3}{4} \times 3$.

مِرَّةٌ مَدَارِيٌّ

MIR'ÂT-I-MADÂRÎ.

A neat and correct copy of a very interesting and valuable work on the life of the popular Indian Saint Shâh Madâr, who, according to this work, was born in Syria, A.H. 715 = A.D. 1315 and died at Makanpûr (India) on Thursday, the 18th of Jumâda I, A.H. 840 = A.D. 1436, at the age of 125 years.

Beginning :—

الحمد لله الذي خلق الاشياء و هو عينها يعني شكر ميلكوب من آن
پورڈگار عالمیان را *

The author 'Abd-ur-Rahmân Chishtî b. 'Abd-ur-Rasûl b. Qâsim b. Shâh Budh Abbâsî ul-'Alawî b. قاسم بن عبد الرحمن چشتی بن عبد الرسول بن قاسم says that the original name of Shâh Madâr was Bâdi'-ud-Dîn. The name of Shâh Madâr's father given here is Abu'l Ishâq Shâmî, and not 'Alî, a jew of Halab, as given in Rieu, i, p. 361. The author wrote this work close to the shrine of Shâh Madâr in Makanpûr, A.H. 1064 = A.D. 1653.

A copy of the work is mentioned in Rieu, *loc. cit.* and another is preserved in the Bankipur Library. From a note on fol. 1^a and another at the end in the handwriting of the donor it would appear that this copy was transcribed from the Bankipur Library copy and was subsequently corrected and compared with great care by Maulawî Hasîb-ud-Dîn and the donor himself.

A neat copy. Written in fair Indian Ta'liq.

Dated, Sunday Rabî' I. A.H. 1304.

The date of the month is omitted.

Scribe: حسیب للدین احمد۔

No. 89.

foll. 456; lines 17; Size $12\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 5$.

مِرَّةٌ الْأَسْرَارُ

MIR'ÂT-UL-ASRÂR.

A large collection of biographical notices on the holy Shaykhs who lived from the rise of Islamism to the author's time, by 'Abd-ur-Rahmân, completed in A.H. 1065 = A.D. 1654.

Beginning :—

الحمد لله رب المشرق والمغرب فاينما *

Besides this work the author has left a detailed biographical account of Shâh Madâr, called Mir'ât-i-Madârî (see the preceding No. 88, a history of Sâlâr Mas'ûd Gâzî, entitled Mir'ât-i-Mas'ûdî (see Elliot, Vol. II, p. 513), and translations of some gnostic poems from the Sanscrit (see Brit. Mus. Or. 1883).

The work is divided into a Muqaddimah and twenty-three Sections (Tabaqah). A very full index of the contents, with reference to pages, occupies foll. 13-16.

Written in ordinary Indian Ta'lîq with the headings in red.

Dated Saturday, the 23rd of Baysâkh, 1301 Bengali year.

From a note at the end it would appear that the MS. was corrected and compared by Maulawîs Hasîb-ud-Dîn and Khâdim Husayn.

(2) Poets.

No. 90.

foll. 221; lines 19; size $9 \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

تذكرة الشعرا

TADKIRAT-USH-SHU'ARÂ.

A very old and exceedingly valuable copy of the well-known biography of Persian poets by Daulat Shâh bin 'Alâ ud-Daulah Bakhtishâh of Samarcand (d. A.H. 900 = A.D. 1494), composed in A.H. 892 = A.D. 1487, and dedicated to Mîr 'Alî Shîr Nawâ'i.

Beginning :—

تحمیدی که شاهباز بلند پرواز اندیشه بساحت و فضای آن طیران

نتواند نمود *

A very excellent edition of the work with Prefaces and Indices, by Prof. E. G. Browne, appeared in London, 1901. Hammer's 'Schöne Redekünste Persiens' are chiefly based on this work. It is divided into an Introduction, seven Tabaqât and a Khâtimah.

This copy, excellently written in learned Naskh, is dated Friday, the 17th of Jamâdî I, A.H. 980. The colophon runs thus :—

تمت الكتاب بعون الملك الوهاب في سبع و عشرة شهر جمادى الاولى يوم الجمعة في بلدة دلکش على يد الضعيف النحيف نيك اندیش حاجی محمد نبویش ابن شیخ درویش المعروف بالقشی سنہ ۹۸۰ *

Verses and poems from various poets have been added in a later hand on the margins of foll. 20^b-83^a and 221^b.

The margins of foll. 1^b and 2^a have been newly repaired.

No. 91.

foll. 80; lines 15; size 9×5½; 7×3¾.

كلمات الشعرا

KALIMĀT-USH-SHU'ARĀ.

Biographies of Persian poets who flourished in India during the reigns of Jahāngīr, Shāh Jahān and Aurangzīb, by Mirzā Muḥammad Afḍal with the poetical nom de plume Sarḡhwush, مرزًا محمد افضل سرخوش who died at Dihlī, A.H. 1127 or 1126 = A.D. 1715 or 1714.

Beginning :—

سخن جانست و دیگر گفتگو جانان ز من بشنو
اگر هر لحظه جانی تازه خواهی سخن بشنو

The title of the work is a chronogram for A.H. 1093 = A.D. 1682, the year in which the work was composed. It is also known as تذكرة سرخوش The biographies are arranged in alphabetical order.

The MS. contains very many clerical mistakes.

Written in ordinary Indian Ta'līq with the headings in red.

Not dated, apparently 19th century.

No. 92.

foll. 352; lines 19; size 10½×6½; 8½×3½.

رياض الشعرا

RIYĀD-USH-SHU'ARĀ.

A large biographical work containing notices of 2,496 ancient and modern Persian poets arranged in alphabetical order, by 'Alī Qulī Dāgistānī with the takhallus Wālih علی قلی داغستانی المتخلص (born A.H. 1124 = A.D. 1712 and died A.H. 1169 or 1170 = A.D. 1756 or 1757) who completed it in A.H. 1161 = A.D. 1748.

Beginning :—

* تذكرة متحف خاطر قدس مآثر صاحبدلان آگاه

The Khâtimah (foll. 342^a-352^a) is devoted to an account of the author.

Written in ordinary Ta'lîq within coloured ruled borders.

Dated A.H. 1191.

On the fly-leaf at the beginning is found the signature of J. H. Blochmann, dated 1875.

No. 93.

foll. 60; lines 18; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9\frac{1}{4} \times 4\frac{1}{2}$.

ریاض الافکار

RIYÂD-UL-AFKÂR.

Biographical notices of ancient and modern Persian poets. Composed, A.H. 1268 = A.D. 1852, by Wazîr 'Alî, poetically called 'Ibratî of 'Azîmâbâd (Patna) عظیم آبادی. وزیر علی مختصر به عبرتی نوشته است.

Beginning :—

* زیبا عذار عذرای منشأت را غازه پیرائی نمودن الخ

The names of the poets are arranged in alphabetical order.

Written in modern Indian Nasta'lîq.

Dated 29th Ramadân, A.H. 1282.

(3) Philosophers.

No. 94.

foll. 57; lines 27; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 4$.

تذكرة الحكماء

TADKIRAT-UL-HUKAMÂ.

This treatise, which in an endorsement on the fly-leaf at the beginning bears the above title, contains the lives and precepts of the ancient philosophers and wise men.

A fragment of this work is mentioned in Rieu ii, p. 872.

Beginning like Rieu's copy :—

خبر افلاطون و آداب او — معنی افلاطون بزبان یونان باشد بسیار علم

پر منفعت است الخ

It seems evident that this is an abstract of the تذكرة الحكماء which, according to Ethé (Ind. Office Lib. Cat. No. 614), was translated for Jahângîr by Maqṣûd 'Alî of Tabriz مقصود علی تبریزی in

A H. 1011 = A.D. 1602, from the *Târîkh-ul-Hukamâ* of Shams-ud-Dîn Muhammad Suhrawardî. Like Ethé's copy, the section on the ancient philosophers (which end here on fol. 36^a) is followed by the biographies of the Muhammadan philosophers, beginning exactly with the same words :—

خواستم که بتاریخ حکماء پیشین تاریخ حکماء متأخرین اسلامیین
و بعضی فواید ایشان الحق کنم تا صورت تمامی بزم رسد *

Written in ordinary *Nasta'liq* with the headings in red.

Several seals of the later kings of Oudh are found at the beginning and end of the copy. Two more seals bearing the inscription برعادامی دین شد مظفرحسین are also fixed at the beginning and end of the copy.

Not dated, apparently 19th century.

(4) Memoirs and Travels.

No. 95.

fol. 389; lines 15; size 9 $\frac{3}{4}$ × 6; 7 $\frac{3}{4}$ × 4.

تحفة العالم

TUHFAT-UL-'ALAM.

This is an autograph copy of 'Abd-ul-Latîf bin Abî Tâlib bin Nûr-ud-Dîn bin Ni'mat Ullah ul-Husaynî ul-Mûsawî ul-Shûshtarî's عبد اللطیف بن ابی طالب بن نور الدین بن نعمت الله الحسینی الموسوی *Tuhfat-ul-'Âlam*, dealing with an account of the author's native town Shûshtar and its neighbouring places; biographical notices on the Nûrî Sayyids from their ancestor Sayyid Ni'mat Ullah to the author's time; the author's life and his journeys to Shîrâz, Kirmân, Shâhân, Bağdâd, Basrah, Bengal, Lucknow, Haydarâbâd, together with an account of Europe and America and the origin and progress of the British power in India, and a description of Calcutta, Bengal, the Upper Provinces and Haydarâbad.

Beginning :—

دلکش صفتی که عندلیب دستان سرای خامه نغمہ پردازی الخ *

The author, who according to his own statement on fol. 112^b was born in A.H. 1172 = A.D. 1759, says in the colophon, fol. 389^a, that he completed this work at Haydarâbâd in Jumâdâ I., A.H. 1214 = A.D. 1799. For further particulars see Rieu i., p. 383, where a copy of the work is described.

The work has been lithographed in Bombay, A.D. 1847.

The colophon runs thus on fol. 389^a :—

حررة المفتان الى رحمة رب الباري عبد اللطيف بن ابي طالب
الموسوي الشوستري الجزايري عفی عنہما فی اواسط جمیدی الاولی
سنه ۱۲۱۴ فی حیدر آباد *

Written in fair Nasta'liq with the headings in red, spaces for which have been left blank in some places.

Eight blank folios (foll. 327-334) have been inserted by a later hand.

No. 96.

foll. 343 ; lines 21 ; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

مرآت الاحوال جهان نما

MIR'ÂT-UL-AHWÂL-1-JAHÂN NUMÂ.

Memoirs of the author's forefathers, and of his life and travels. The author Ahmad bin Muhammad 'Alî bin Muhammad Bâqir ul-Isfahânî better known as al-Bahbahânî احمد بن محمد على بن محمد باقر الاصفهاني البهبهاني was born in Kirmân Shâhân, A.H. 1191 = A.D. 1777, came to India A.H. 1220 = A.D. 1805 and finally settled in Patna, where he wrote this work, according to the colophon of the present copy in Rabî' I, A.H. 1225 = A.D. 1810.

The work is preceded by a full summary of the contents, occupying foll. 1^b-15^a and beginning thus :—

الحمد لله والصلوة على رسوله وآلہ *

The work itself begins thus on fol. 16^b :—

الحمد لله الذي جعل العلماء ورثة الانبياء النج * .

It is divided into five books (Matlab), the last of which comprises three sections (Maqṣad), and of a Khâtimah.

The first four Matlabs are devoted to the account and biographical notices of the author's ancestors who belonged to the famous Majlisî family of Persia, beginning with Maulânâ Muhammad Taqî bin Maqṣûd 'Alî Majlisî (d. A.H. 1070 = A.D. 1659) and ending with Âqâ Muhammad Bâqir bin Âqâ Muhammad Akmal Isfahânî and his descendants.

The fifth Matlab, which contains the author's memoirs and forms the most interesting part of the work, is divided into the following three Maqṣads :—

Maqṣad I.—The author's life from his birth to his landing in

Bombay in Ṣafar, A.H. 1220 = A.D. 1805, with an account of his journeys to Bağdâd, Kâzimayn, Hillah, Najaf, Qum, Barûjard, Nahâwand, Hamadân, Kâshân, etc., on fol. 63^b.

Maqṣad II.—The author's life in Hindûstân. Description of Hindûstân and the Deccan with an account of the Sûbahs, fol. 88^a. Festivals, rites, manners and customs of the Hindus, e.g. the Rat Jâtra, the Devâlî, the Dasahra, the Holî, the Basant, the Charak Pûjah, the Satî, etc., on fol. 89^b. Account of Pegû, fol. 106^b. The author's stay in Bombay, fol. 107^b. Journey to Ḥaydarâbâd, fol. 111^a. Account of Ḥaydarâbâd, fol. 112^a. The author's illness at Ḥaydarâbâd, fol. 115^b. Account of the Niẓâm, fol. 117^a. Mission of Muhammad Nabî Khân to Ḥaydarâbâd and of Mahdi 'Alî Khân and Sir John Malcolm to Persia, fol. 122^b. Arrival of Hâjî Khalil Khân in Bombay and his murder, fol. 124^b. Mirzâ Muḥammad Husayn and Sayyid Hasan 'Aṭṭâr's arrival in Ḥaydarâbâd, fol. 126^a. The author's stay in Machhlî Bandar, fol. 126^b. The author's arrival in Calcutta, fol. 128^a. His journey to Murshidâbâd and an account of the place, fol. 131^b. 'Azîmâbâd, fol. 142^a. Sasrâm, fol. 146^b. Benares, fol. 148^a. Faydâbâd, fol. 151^b. Lucknow, fol. 163^b. Account of the Sikhs, fol. 190^b. The author's return to Faydâbâd, fol. 194^a. His journeys to 'Azîmâbâd, Murshidâbâd and Jahângîrnagar, fol. 199^b. His return to 'Azîmâbâd, fol. 209^a. The author's compositions and the teaching licenses (اجازت) which he obtained from the 'Ulamâ, fol. 213^b.

Maqṣad III.—Account of the states of Europe, of the history, institutions and manners of the English and of the establishment of the British power in Bengal, fol. 218^b. The Khâtimah on fol. 312^b treats of admonitions and good advices to kings and men in authority, including a sketch of Persian history from the decline of the Ṣafawîs to the author's time.

Written in ordinary Nasta'liq with the headings in red on the margins.

The scribe Mirzâ Ahmad says that he completed the transcription at Paṭna in A.H. 1225 (the year in which the author completed the work). A note by one Ǧulâm Husayn says that the author gave him this MS. in A.H. 1226. This is followed by a seal of the same Ǧulâm Husayn bearing the inscription غلام حسین بن محمد اسماعیل, dated A.H. 1220. Some notes in the handwriting of this Ǧulâm Husayn are found on the margins of the copy.

III. GEOGRAPHY, COSMOGRAPHY AND TOPOGRAPHY.

No. 97.

foll. 296; lines 15; size $11 \times 7\frac{1}{4}$; $6\frac{3}{4} \times 4$.

عجبائب المخلوقات و غرائب الموجودات

A very valuable and extremely rare cosmographical work, composed in the beginning of the latter half of the sixth century A.H.

Beginning:—

سپاس مر خداوندیرا که بمعروفت خود بینا کردانید و ما را از قطره

آب پدید آورد النجع *

This work, of which I have seen no notice anywhere else, is one of the earliest Persian works on cosmography and is therefore of considerable interest. The following particulars regarding the work and the author, who does not give his name anywhere in the text, are derived exclusively from the work itself:—

On an ornamented blue ground in the beautifully illuminated head-piece the title of the work written in gold letters is كتاب عجائب المخلوقات، but in the preface, on fol. 3^a, the full title of the work as given by the author himself is عجائب المخلوقات و غرائب الموجودات:—

و ما این کتاب را تالیف کردیم که نه هر کسی را مکفت آن بود که در آفاق گردد تا آنچه ندیده بیند و ما عجائب عالم آنچه دیده و آنچه شنیده باد کنیم و دیرا نام کنیم عجائب المخلوقات و غرائب الموجودات *

From a passage on fol. 7^b we learn that the author wrote the work for Tuğril bin Arslân bin Tuğril whose name he introduces with several honorific titles:—

سلطان اعظم شہنشاه معظم مالک الرقاب الامم سید السلاطین المشرق و المغرب رکن الدینی و الدین معز الاسلام و المسلمين جمال الملة و الدین ابو طالب طغول بن ارسلان بن طغول امیر المؤمنین اعز الله انصاره و ضاعف جلاله و اقتداره *

This royal personage is evidently Sultân Tuğril bin Arslân (A.H. 571-590 = A.D. 1175-1193), the last of the Saljûqîan monarchs of Persia.

The last dates mentioned in the work are (1) Under Nîshâpûr on fol. 131^b, where the author says that the city was devastated by the Guzz in A.H. 550 = A.D. 1155; (2) he refers to an earthquake, زلزله کوهستان, on fol. 161^a which took place in his time, A.H. 551 = A.D. 1156:—

و در روزگار ما در سنه احدی و خمسین و خمسماية زلزله آمد
بکوهستان هفت روز بماند *

On fol. 132^b he deals at some length with Hamadân. He speaks of the place with a certain predilection and relates some stories from his father and his teacher امام سعید بن مجدد الدين ابو الفتح الطالبي رحمة الله عليه who has spent his whole life in the place where he was born may not necessarily know every thing that can be known about the locality, and cites the following incident. He relates that on one occasion when he was in Isfahân a certain person wanted from him some particulars of the inscription on the Arwand Mountain کوه ارون (a mountain in Hamadân noticed by our author on fol. 63^b). In reply the author said that he had no knowledge whatever of the existence of such an inscription. Subsequently when he came to Hamadân he went to the mountain, saw the inscription and was surprised with its curiosities:—

و باشد که مردی در شهر زاید و عمر وی بگدرد و همه شهر خود ندیده
باشد و در وقتی من به اصفهان بودم شخصی از من پرسید که بر سطح ارون
چند سطر نبشه خدایان خوانند تو دیده گفتم این را خبری ندارم کتابی
معتبر بدر آورد و دران این صفت کرده بود و شرحی داده شگفت و چون
به مدان بیامدم بمقصده بر قم و آنرا بدیدم شگفتی که دیدنش عجب تر بود
* شنیدن

This points to the author's having been a native of Hamadân.

The above facts point to the conclusion that our anonymous author was born before A.H. 551 = A.D. 1156 and that he wrote this work entitled عجائب المخلوقات و غرائب الموجودات for Sultan Tuğril III bin Arslân between A.H. 571 and 590 = A.D. 1175 and 1193.

An anonymous treatise of about 52 folios, called رسائل عجائب المخلوقات, which seems to bear a close relation with the present work, is noticed by Dr. Ethé, in the Bodl. Lib. Cat. No. 405. The

beginning of the said treatise is quite different from that of the present work, but the subject headings, as much as enumerated in the said catalogue, closely agree with those of this work. We learn that the division of Dr. Ethé's copy is not quite clear and that the headings are very often omitted. Strangely, the division in this copy is also vague and confusive, but the headings here are seldom omitted and the more important ones will be quoted.

Like Ethé's copy our work begins with wonderful stories from the lives of Iskandar, Luqmân, Jamshîd, etc.; then follows the index of the work in beginning with which the author says that the work is divided into ten Qâñûns and ten Rukn which are enumerated here, foll. 9^b-10^b.

رِمَانُونسْتَ وَ دَهْ رَكْنْ *
ما فَهْرُستْ كَتَابْ يَادْ كَذِيمْ اِنْشَاءِ اللَّهِ تَعَالَى بِدَانَكَهْ اِينْ كَتَابْ بَرْ دَهْ

The first Rukn on superlunary things begins thus on fol. 10^b.

الرُّكْنُ الْأَوَّلُ فِي عَجَائِبِ الْأَجْرَامِ الْعُلُوِّيَّةِ *

This Rukn comprises several chapters (بَاب) each of which consists of several sub-headings. It begins with an account of the Throne of God and the first four angels, the last of whom, viz. اسرافيل, is noticed under the heading الْبَابُ الثَّانِي, fol. 14^a. This is followed by the headings خاصبت هر دو قطبها و متواضع روحانیات etc., after which we suddenly come to عجائب السموات, fol. 18^a. The fourth Bâb is not found. The fifth Bâb, fol. 25^a; the sixth, fol. 27^a; the seventh, fol. 30^a; this is followed by the heading الباب الاول في اصوله الرکن الثاني في العجائب الحاوية بين السماء والارض, fol. 34^a: the eighth Bâb treating of the lightning, the thunder, the rainbow, etc., fol. 37^a; the ninth Bâb, fol. 42^a.

Then comes the third Rukn on the sublunary things, agreeing with the second Rukn of Ethé's copy:—الرُّكْنُ الثَّالِثُ فِي عَجَائِبِ الْأَرْضِ—fol. 44^a. It contains many subdivisions, the first of which (heading wanting), treating of the rivers, is, like all the following ones, arranged alphabetically. Other important subdivisions under this Rukn are fol. 57^b; فصل اخري في عجائب البار the fifth Bâb, fol. 59^b; عجائب العالم the sixth Bâb, fol. 62^b; المعجم the seventh Bâb, fol. 70^a; عجائب المعادن والجواهر.

The seventh Bâb is not found. الباب الثامن , fol. 81^a, introduced بعد ازین یاد کنیم صحراءها (صحراءها) by the following explanatory note و سنهایها که در عالم است و دران نوعی از عجائب بود یا حکمتی مفید.

The above is followed by a description of mosques, churches, cities, etc., all arranged in alphabetical order, agreeing with the contents of the third Rukn in Ethé's copy. These are the following :

الباب الاول ; الباب الثالث ; الباب الرابع في القصور وهو مرتب على ; الباب الخامس في عجائب المعمجم ; الباب السادس في عجائب الصور ; الباب السابع والثبات في العالم ; الباب الثامن في عجائب القبور و عجائبها ; الباب التاسع المذكورة المذكورة by an account of or treasures (heading wanted), fol. 192^b ;

تقسيم الارواح ; الباب العاشر في شرف الانبياء و عجائب ; الباب الحادي عشر في فصل الروح في الجسد , fol. 205^a and several other headings relating to the soul. Then follows the following subject headings : الباب الثاني عشر في طبقات الناس و اخلاقهم و صورهم ; ذكر طبائع النساء و اخلاقهن fol. 222^b ; under this section the following subject headings are found : الباب الثالث عشر صفت العوج ; ذكر الامم العاديه الطوال الافويه— ; ذكر النساء : ذكر السرديبي ; ذكر شخص عادي ; ذكر العادى الصيني ; ذكر العاديات من جنود اسكندر ; ذكر ; ذكر الانبياء في كل زمان منهم ; العادي الاقلي باب في السودان والجنود ; ذكر رجل الابلق ; الخضر ; فصل في ذكر النساء فيه ; والرذوج و امههم المختلفة في شرف النبي المرسل محمد ; ذكر الانبياء و درجاته ; ذكر التهمة و احوالهم ; المسطفى صلى الله عليه و آله وسلم في كرامات الاولى و جوازها ; ذكر المعجزات الانبياء عليه الصلوة والسلام fol. 245^b ; في ذكر الكيميا و انه صنعت روحانيه ; There seems to be a lacuna after fol. 247^b. Fol. 248^a opens abruptly with an account of the animal kinds, followed by the headings خاصية الاسد , خاصية النمر ; صفت الفهد ; خاصية الدنبل ; خاصية الكلب ; خاصية الكلب ; خاصية شغال ; صفت دب الصغر والكبر ; خاصية خرس ; البكري في ; خاصية الحمار ; خاصية الفرس ; يات في ذكر الافاعي والثعابين والحييات ; خاصية الثعلب fol. 280^b ; under this section the author deals with the account of

the various species of the sea animals. فصل في السموم, fol. 284^b, with the headings; صفت النحل, fol. 285^b; خاصية العقرب, fol. 286^b; فصل في ذكر الجن وهم الطف من الابالسة, fol. 288^a, etc.; اليهسوب, fol. 292^b.

In the beginning on fol. 8^b the author gives us to understand that the accounts given by him are always marked by some abbreviative symbols, viz. شبه for شب, معروف for مع, بعيد for بع.

و ما این کتاب جمع کردیم از تجھه دیدیم در کتبها مسطور و شنیدیم از جوالان و سیاحان بعضی آنست که آنرا شاهدی نباید و ظاهرست چنانکه افلاک و ملاک که از همه عجائبها عظیم است بر حاشیه آن رقم کردم بعْ يعني بعید است وبعضی که قران بدان ناطقست و اخبار نا محسوس است بر آن رقم کردیم معْ يعني معروفست وبعضی از عجائب که شنیده ایم از سیاحان و بران برهانی ندیدیم قاطع و نتوان گفتن که دروغست بر حاشیه آن رقم کردیم شب يعني شب است که آن کارکردن خصلتی شومست *

These symbols are however not found in the text. Hāj. Khal. iv, عجائب المخلوقات, p. 188, notices a Persian work of the same title composed in A.H. 555 = A.D. 1160, by Muḥammad bin Mahmûd bin Ahmad ut-Tûṣî us-Salmânî, which like the present is divided into ten Qânnûns and Arkân. بردۀ قانونست و ارکان. The beginning of Hāj. Khalîfah's work is however different from that of the present copy.

Half-page miniatures are found in many places of the copy, but the average of the pictures does not stand on the highest level of Eastern art, though some of them are executed carefully. They are to be found on foll.:—11^b, 17^b, 31^a, 33^b, 43^b, 50^b, 65^a, 78^b, 82^a, 95^b, 101^b, 134^a, 139^a, 148^b, 173^a, 202^b, 213^a, 224^b, 246^a, 277^b, 293^b.

Each page containing the miniature, with its opposite page, is beautifully illuminated.

Written on thick and glossy gold-sprinkled papers in a clear Nasta'liq within gold and coloured borders with a double page, beautifully illuminated 'Unwân. The headings are written in red and blue throughout.

Dated Muḥarram, A.H. 125, evidently meaning 1025.

Scribe:—محمد قاسم.

The MS. though written in a clear hand is full of clerical mistakes.

No. 98.

foll. 301; lines 21; size $11 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

نَزْهَةُ الْقُلُوبِ

NUZHAT-UL-QULÙB.

A slightly defective copy of the famous cosmographical work, treating more especially of the geography of Persia and some adjacent countries, by Hamd Ullah bin Abî Bakr bin Hamd ul-Musta'ufî ul-Qazwînî (حمد الله بن أبي بكر بن حمد المستوفى القزويني) (d. A.H. 750 = A.D. 1349), who has been already mentioned, p. 1, as the author of the *Târikh-i-Guzîdah*. It was composed most probably A.H. 740 = A.D. 1339, which year in the body of the work is more than once mentioned as the current year.

The work is divided into a Fâtihah, three Maqâlahs and a Khâtimah. This copy wants the whole of the preface which precedes the Fâtihah, and begins at once with the Fâtihah thus:—

فَاتِحَةٌ وَ آنَ مُنْخَصِرٌ اسْتَ بِرْ مُقدِّمَةٍ وَ دِيَبَاجَةٍ وَ سَهْ مَقَالَةٍ - مُقدِّمَةٍ
در ذکر ترتیب ابداع اولاک و انجم و ما یتعلق بذالک الخ
with line 11, fol. 6^a of the following copy.

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. Foll. 1^b and 2^a are written within broad gold lines. The headings, including the geographical names, and the Arabic quotations, are written in red. Several seals of the late kings of Oudh are found at the beginning and the end of the copy.

Not dated, apparently 17th century

No. 99.

foll. 240; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{3}{4} \times 5$.

THE SAME.

Another copy of the preceding work.

Beginning as usual:—

چون واهب موافق بی علت کلمته که مبدع مختصرات
و مختصر مبدعاً مستَ النَّعْ *

This copy is slightly defective towards the end and breaks off with the following line:—

چه کم نردد گراز دریای رحمت * که یک قطره کذی بر خلق قسمت
corresponding with line 10, fol. 301^a of the preceding copy.

Written in distinct Indian Nasta'lîq with occasional notes on the margins. The headings and the names of places are written in red.

Foll. 132-162 are supplied in a later hand.

Foll. 158^b, 159^a and 161^b and the lower parts of foll. 158^a, 160^a and 161^a are left blank, but the text is not affected.

Dated A.H. 192, meaning probably 1092.

No. 100.

foll. 583 ; lines 20 ; size 11 $\frac{3}{4}$ × 6 ; 8 × 4.

هفت اقلیم

HAFT IQLÎM.

A topographical, historical and biographical encyclopaedia, containing 1,560 biographies of Poets, Shaykhs and 'Ulamâ arranged in geographical order, by Amîn Ahmad Râzî امین احمد رازی who completed it in A.H. 1002 = A.D. 1594.

Beginning :—

خرد هر کجا گنجی آرد پدید * بزم خدا سازد آزمرا کلید

The work is divided into seven climates. Under each country or town the author gives the historical and the geographical account of the place followed by the biographical sketches of the distinguished Poets, 'Ulamâ and Saints to whom it has given birth.

Contents :—First Iqlîm, fol. 4^a. Second, fol. 14^a. Third, fol. 42^b. Fourth, fol. 205^a. Fifth, fol. 480^a. Sixth, fol. 556^a. Seventh, fol. 579^a.

The work is being published by the Asiatic Society of Bengal in the Bibl. Indica Series.

The present copy is full of clerical mistakes, particularly the proper names of persons and places and the Arabic passages which are most terribly corrupt. Towards the end of the copy is found a big worm-hole which runs through the middle part of foll. 526-583.

Written in ordinary Indian Ta'lîq within coloured borders with an illuminated frontispiece.

The copy was written by Gûlâm Husayn, a pupil of Hâfiż 'Azîm Ullah, for a person whose name has been obliterated by some mischievous hand.

Not dated, apparently 19th century.

The binding of the MS. is damaged.

No. 101.

foll. 136; lines 21; size $8 \times 5\frac{1}{4}$; 6×4 .

ا خ ب ا ر ح س ي ن د در ا خ ب ا ر م د ي ن د

AKHBĀR-I-HASĪNAH DAR AKHBĀR-I-MADĪNAH.

History and topography of Madīnah, a Persian translation of Samhūdī's (d. A.H. 911 = A.D. 1505) well-known Arabic work خلاصة الوفا باخبار دار المصطفى, which extract from his larger work وفاء الوفى باخبار دار المصطفى was made by Samhūdī himself, A.H. 893 = A.D. 1488.

The Persian translator's name is not mentioned anywhere.

It is divided, like the Arabic original, into eight chapters, each subdivided into several sections, comp. Wiener Jahrbücher, 1835, Vol. 70, Anzeigeblatt, p. 88.

This copy, which is defective at both the ends, opens abruptly in the middle of the preface thus :—

زانکه من بندۀ گنہ‌گارم پوشیده نماند صاحب تاریخ اعني سید سمهودی
مدکور رحمة الله الخ *

and breaks off towards the end of the last chapter with the following words :—

و درانجا چاهی که موسی علیه السلام برای گوسفدان شعبد علیه
السلام آب کشیده و آنرا بعضی از مدینه کفته اند *

Written in fair *Naskh* with the headings and the names of places in red.

Folios have been misplaced in several places; for instance the arrangement of the folios between foll. 17-25 is 17, 24, 18, 23, 19-22, 25; fol. 43 is placed after fol. 44; foll. 127-129 are detached from the binding. The MS. is slightly worm-eaten throughout. A portion of the upper marginal sides of foll. 121-130 is badly injured.

Not dated, apparently 18th century.

No. 102.

foll. 583; lines 21; size $11 \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

حورشید جهان نما

KHURSHID-I-JAHĀN NUMĀ.

An autograph copy of a very exhaustive, interesting and hitherto unknown geographical, historical and biographical en-

cyclopaedia, from the earliest period to A.H. 1280 = A.D. 1863, by Ilâhi Bakhsh ul-Husaynî الـهـيـ بـخـشـ الـحـسـيـنـيـ of Angrizâbâd, in Mâldah.

Beginning :—

حمد فراوان تصدق آستان جلت افسان حضرت شاه جهان الخ

In the preface (fol. 17^b) the author states that after completing the work كنز المصادر in A.H. 1268 = A.D. 1851 and the اقلیدم بلاغت in A.H. 1269 = A.D. 1852 he commenced to write the present work in A.H. 1270 = A.D. 1853 for which the title forms a chronogram. In a subscription at the end of the copy the author gives us to understand that he commenced the composition in the beginning of A.H. 1270 and completed it after eleven years' labour in A.H. 1280 = A.D. 1863. He promises to write an account of the succeeding years in a separate work.

The work is divided into twelve chapters called Burj, as follows :—

- I. Creation of the Universe, fol. 18^b.
- II. America, fol. 19^a.
- III. Africa, fol. 22^b.
- IV. Europe, fol. 26^b.
- V. Asia, fol. 43^b.
- VI. Australasia and Polinisia, fol. 427^a.

Under each country or town the author gives a geographical and historical account of the locality from the earliest period to the time of composition. The Indian portion of the work, which is comparatively more exhaustive, is treated with minute details.

- VII. Prophets, fol. 433^b.
- VIII. Ancient philosophers, fol. 452^b.
- IX. Saints, Poets and renowned persons, arranged in chronological order, fol. 453^b.
- X. History of the different Sûfi schools, fol. 546^b.
- XI. Buildings of great architecteral importance, fol. 567^a.
- XII. Account of the author—his relatives, ancestors, etc., fol. 579^a.

A detailed index of the contents occupies the first fifteen folios of the copy.

Additions and emendations made by the author himself are found throughout the copy.

Written in a hasty but learned Indian Nasta'liq with the headings in red.

Not dated, apparently 19th century.

IV. THEOLOGY AND LAW.

(1) Hinduism.

No. 103.

foll. 232; lines 21; size $13\frac{1}{2} \times 9$; $10\frac{3}{4} \times 6\frac{1}{2}$.

ترجمہ مہا بھارت

TARJUMAH-I-MAHĀBHĀRAT.

A defective and incomplete copy of the Persian translation of the Mahābhārat, made by Akbar's order under the auspices of his prime minister Abul Fadl, who wrote an introduction to the work in A.H. 995 = A.D. 1587.

Beginning :—

ای هزار عالم از شوق تو مسست

سر در راه جست و جوی و جان بر کف دست

Out of the eighteen Parvas into which the entire work is divided, this volume contains the following :—

Abul Fadl's preface, on fol. 1^b.

Fol. 10^b is followed by a lacuna and the earlier portion of the first Parva is thus missing.

Parva II (styled فن), on fol. 85^a.

فن دویم از کتاب مہا بھارت که آنرا سبھا پرب گویند و درین پرب دو هزار
و پانصد و یازده اشلوک است *

تمام شد سبھا پرب دویم است دو هزار و پانصد و یازده اشلوک است بتاریخ ۲۴ رمضان
is followed by Parva III beginning without any heading :—

راویان اخبار این قصه را چنین روایت کرده اند *

The remaining portion of the MS., which apparently comprises Parvas IV-VII, does not bear any headings or rubrication and the copy breaks off with the words :—

اندر گفت که تو یکی از دشمنانرا که این صفت داشته باشد خواهی

کشت اما آنکس را *

The folios are misplaced in several places and the right order seems to be :— 1-107, 109, 108, 110, 111-168, 173-176, 169-172, 177-232.

The MS., written in different hands, is water-stained throughout.
Not dated, apparently 18th century.

No. 104.

fol. 199; lines 15; size $9 \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

THE SAME.

This volume, containing the 12th and 13th Parvas of the Persian translation of the Mahâbhârat, is introduced by the heading in red آغاز فن دوازدهم از مها بھارت.

Beginning:—

راویان اخبار هندوستان چنین آورده اند که بدرو سنجی وغیره بفرمود النج *

تمام شد سات (سانت) پرب از کتاب مها بھارت^a after which the 13th Parva begins thus:—

روایان اخبار این کتاب چنین آورده اند *

Written in ordinary Indian Ta'liq.

Worm-eaten in some places.

Not dated, 18th century.

No. 105.

fol. 154; lines 16; size $9 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{3}{4}$.

THE SAME.

The 14th and 15th Parvas of the preceding work.

Beginning:—

آغاز فن چهاردهم از جمله هبجده پرب مها بھارت که راجه جدشتر درین

داستان اسمید جگ کرده است - در آخر پرب آن ساتیک مذکور شده

که راجه جدشتر *

The 15th Parva begins thus on fol. 141^a:—

بیاس اسرم پرب فن پانزدهم از مها بھارت که بعد از تمام نمودن راجه جدشتر

اسمید جگ بقلم آمده - راویان اخبار هندوستان چنین روایت کرده اند که

چون جیمن قصه اسمید جگ را تمام برآجه جنم جی -

This Parva seems to be incomplete and the MS. breaks off
with the words همراه ایشان می باشند اینها هم از فرزندان خود ...

Written in careless Indian Ta'liq. In many places the contents are written diagonally.

Not dated, apparently 18th century.

No. 106.

foll. 416; lines 15; size $10\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{3}{4}$.

ترجمہ جوگ باشت

TARJUMAH-I-JOGBĀSHISHT.

A Persian version, by an unknown translator, of Vâlmikî's Sanskrit work *Yogavâsishtha* on Hindû gnosticism, in the form of a dialogue between the Rishî Varishtha and Râmchandra, taken from the abridged version of a Kashmîrî Pandit, variably called Aranandan (Rieu, I, p. 61^a), Bahandan (Ethé, Ind. Office Lib. Cat. No. 1971), but in our copy کشمیری ابھہ نذن نام کہ صاحب انتخاب نسخہ جوگ بشیقت است.

Beginning:—

* بعد است بجذاب فیضماب شہی گوبند گوبال کہ الطاف و افضل آن

It is divided into the following six Prakaranas (پرکرن) cf. fol. 5^b.

1. Vairâgya-Prakarana (بیراگ پرکرن).
2. Mumkshuvyavahâra-Prakarana (ممکنہ پرکرن), fol. 44^b.
3. Utpatti-Prakarana (اتپت پرکرن), fol. 58^a.
4. Sthiti-Prakarana (not marked in the text).
5. Upasama-Prakarana (اپشم پرکرن), on fol. 146^a.
6. Nirvana-Prakarana (نربان پرکرن), on fol. 250^a.

اچھواں The MS. breaks off in the beginning of the sub-division belonging to the sixth Prakarana, with the following words:— خاطر او را ہیچگونہ خواہش و آرزو نباشد بدیدن صورت او خرسندی و آرام...

No. 107.

foll. 407; lines and size same as above.

Continuation of the preceding volume, beginning with the words:—

* آرام و تسلیمیں ہا با یاد پرم اتما پرم ایشر الخ

The sixth Prakarana ends on fol. 19^a after which begins a chapter of the Mahâbhârat called here پرب (cf. fol. 222^a), اشميده beginning :—

راويان هند و عالمان ارجمند چنین روایت میکنند *

Foll. 222^a-235^b. This section deals with the discourse between Krishna and Arjuna. It is styled here گیان مala, and seems to be a portion of the Bhagavadgîta, which was interpolated as an episode in the sixth Parva of the Mahâbhârat, viz. the Bhîshma Parva. According to a note in Ethé, India Office Lib. No. 1949, the Bhagavadgîtâ was translated by Prince Dârâ Shikûh. Dr. Rieu, p. 59, notices two versions of the Gîtâ, both ascribed to Abul Fadl. The present translator does not give his name.

Begins thus :—

این نسخه گیان مala جواب و سوال شری کوشن جیو (و) ارجن که شکنیدیو
با راجه پریچهیت میگوید

Foll. 235-251. سر اکبر the Upanishads or Upnakhats (called here او پنگھت فرنگیه تاپنی) compiled and translated from Sanskrit under the auspices of Prince Dârâ Shikûh and finished A.H. 1067 = A.D. 1657. It is also styled سر الاسرار.

Beginning :—

همه فرشتهها به پرجاییت گفتند که آنجائی که از هر لطیف لطیف تر

است *

Foll. 251-285^b. An abridged prose-translation of Vâlmîki's Râmâyana, the second great national epopee of the Hindus.

The translator's name does not appear in the text, and the narrative begins at once without any preface :—

فصل در ذکر رام او تار *

Foll. 251^a-407^a هربنس پران Haribansa Purâna. A Persian translation of the Harîvansa, which forms an appendix, (or even a nineteenth Parva, sometimes styled اچارج پرب cf. fol. 400^a), to some copies of the Mahâbhârat. It begins with the account of the Râm Avatâra.

فصل در ذکر رام او تار چون سایقاً مذکور شد که دعائی در باسا

و کهیشر الخ *

ترجمہ هربنس پران تمام شد :—

Both the copies are written in ordinary Indian Taliq by one scribe, whose name given at the end of the second copy is اصغر.

Not dated, apparently 19th century.

•

**(2) Exposition of the Truth, Rights and Duties
of Islâm according to the various
Sects and Doctrines.**

No. 108.

foll. 75; lines 20-21; size $10 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4$.

حيرة الفقهاء

HAYRAT-UL-FUQAHÂ.

A work in the form of questions and answers on points of Muhammadan civil and ecclesiastical law in all its branches.

Beginning :—

الحمد لله رب العالمين و الصلاة و السلام على الانبياء آدم و محمد
و ما يينهما من المرسلين النج *
Muftî-i-Bukhârî

The full name of the author is not given. On fol. 2^b he designates himself as 'Alâ Bukhârî, and says that he wrote the work, A.H. 695 = A.D. 1295, for Nawrûz Beg (cf. fol. 1^b). C. Stewart, p. 153, says that the author is unknown and that the work is dedicated to Nasîr-ud-Dawlah of Khurâsân, A.D. 1295.

In the Catalogue of the Persian Books and Manuscripts in the A.S.B., p. 5, No. AC. 15, the author is called مفتی بخاری Muftî-i-Bukhârî. In the present copy (fol. 3^a), which is written by a most careless and illiterate scribe, the title of the work reads thus: حيرة الفقهاء , حملة الفضلاء . The correct title therefore seems to be: خيرة الفقهاء or حيرة الفقهاء , حجلة الفضلاء .

Written in careless Nasta'lîq. Foll. 26-49 are written in a different hand.

The colophon says that the transcription, completed on the 16th of Jumâdâ I, A.H. 1247, was made by order of Mirzâ Muhammad Radî-ud-Dîn 'Ali bin Mirzâ Muhammad Khurram Bakht.

The MS. is mended and bordered in several places.

No. 109.

foll. 407; lines 17; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

كتنز العباد في شرح الاوراد

KANZ-UL-UBBÂD FÎ SHARH-IL-AURÂD.

A copious commentary on the religious manual (اوراد) of the celebrated Shihâb-ud-Dîn Suhrawardî (d. A.H. 632 = A.D. 1234^a), by 'Alî bin Ahmad ul-Gûrî علی بن احمد الغوری. See Hâj. Khal. V., p. 254. See also Loth. Arab. Cat. No. 363, where a copy of the work is noticed.

Beginning as in Loth., loc. cit. :—

اعظم المحماد لله العظيم و اكرم الصلواة على رسوله الكريم الخ *

The author, who calls himself a disciple of Shaykh Rukn-ud-Dîn, says in the concluding lines, fol. 388^a, that he completed the work in Shawwâl, A.H. 747 = A.D. 1346

The original work is in Persian but the commentary is in Arabic.

The work is divided into numerous Faâls and Dikrs and a detailed index of the contents with reference to the folios of the MS. on which each Faâl or Dîkr begins, occupies foll. 404^b-406^b.

Written in a hasty but learned Naskh with notes and emendations throughout the copy. According to the colophon on fol. 388^a, the transcription of the MS. was commenced on the 25th Rabî' II, A.H. 1072, and completed on Friday, 21st Shawwâl of the same year. It is also stated here that this MS. was transcribed from an old copy, dated A.H. 842, which was in the use of Shaykh-ul-Islâm Maulânâ Qâdî Badî' ud-Dîn.

جعفر بن قاضي عبد الرشيد بن داود بن محمد بن ركن الدين —
بن مينا ابوالمكارم بن حسام الدين بن امام الدين بن ركن الدين بن حسين بن
صلاح بن داود بن احمد بن محمد.

A note on the margin here, in the handwriting of the scribe, says that the notes of this MS. were completed on 12th Dulqa'd, A.H. 1072.

The original work is followed by a tract on the daily prayers, entitled مقاصد المصليين by Mużaffar bin Hasan bin Mubârik 'Uşmânî مظفر بن حسن بن مبارك عثمانى, beginning thus on fol. 389^b:—
حمد بي غايت و شکر بي نهایت مر معبدوی را که عبادت او بر اهل

سموابت و ارض *

It is based on the 'Umdat-ul-Muṣallî, better known as Kîdâni, and is divided into eight chapters. This copy, however, breaks off in the middle of the seventh chapter.

The above tract is followed by a list of the names of renowned persons and holy saints with the year of death written under each. The dates are arranged according to the months, beginning with Muḥarram, and are brought down to A.H. 1072 = A.D. 1661.

Towards the end are found some short passages and quotations from various Arabic and Persian works.

No. 110.

foll. 180; lines 13; size $8\frac{3}{4} \times 5$; 6×3 .

تحفة الصلوة

TUHFAT-US-ṢALĀT.

A work on the privileges and peculiarities of the benediction invoked upon the prophet (صلوٰة وسلام) based on the Qur'ān, Ḥadīṣ and other reliable works, by the well-known author 'Alī bin Ḥusayn Wā'iz Kāshifī علی بن حسین واعظ کاشفی who died A.H. 939 = A.D. 1532.

The work is divided into several sections and a Khâtimah, but a good deal of the first section is wanting, there being a lacuna at the beginning of the copy. It opens abruptly with the following line :—

در کتاب تعریف آنچه که بیان محتنده صلوٰۃ میکند فرموده ام *

فصل دویم در معنی صلوٰۃ و تسليم fol. 26^b.

فصل سوم در مباحث وجوب واستحباب fol. 32^b.

فصل چهارم در کیفیت صلوٰۃ و تسليمات fol. 37^b.

فصل پنجم در اکثر احادیث با صلوٰۃ (و) ذکر برکات fol. 56^b.

فصل ششم در مواطن صلوٰۃ و تسليمات fol. 57^b.

فصل ششم (sic) در فضایل فواید صلوٰۃ و تسليمات fol. 104^b.

فصل هفتم در مذمت تارک صلوٰۃ fol. 152^a.

فصل هشتم در آداب مصلیبی fol. 157^a.

خاتمه در بیان صلوٰۃ متذوقة fol. 167^b.

Fol. 4^a is followed by a lacuna and five or six leaves have been left blank.

A note on the fly-leaf says that this copy was transcribed at

the desire of the donor Maulavi Ṣadr-ud-Dīn Aḥmad, and deposited in the library A.H. 1282.

Written in ordinary Indian Ta'liq.

No. 111.

fol. 37; lines 15; size $6\frac{3}{4} \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

رسالہ صیدیہ

RISĀLAH-I-ṢAYDIYAH.

A treatise endorsed as **رسالہ صیدیہ**, by Fayd Ullah, who composed it at the desire of Shāh Tahmāsp, written here, fol. 2^b, as شاه طهماسپ, probably Shāh Tahmāsp I of the Safawī dynasty, who reigned from A.H. 930-984 (A.D. 1524-1576).

Beginning:—

حمد و سیاس بادشاهی را که مرغ دلهای مخلصان صید دام محببت

* اوسٹ النخ *

The work treats of legal precepts concerning hunting and the slaying of domestic and wild animals. It is divided into three Bâbs and a Khâtimah.

Written in beautiful Naskh on pink coloured papers within gold and blue coloured borders with an illuminated head-piece.

Not dated, apparently 18th century.

No. 112.

fol. 148; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

فقہ ابراهیم شاھی

FIQH-I-IBRĀHÎM SHÂHÎ.

A work on legal prayers and other rites and observances of Islâm, being a collection of opinions and decisions of particular law-cases, by Aḥmad bin Muḥammad bin Ḥamîd, entitled Nizâm-ud-Dîn، احمد بن محمد بن حمید الملقب به نظام الدين who dedicated it to Ibrâhîm 'Adil Shâh, King of Bijâpûr (A.H. 941-965 = A.D. 1535-1557).

Beginning:—

حمد بیحد و ثناء بیعد که از قیاس انفاس افزونست *

The work is divided into two parts. This copy, comprising كتاب اليمان والاسلام to كتاب العهارة, is the first part only. A copy of the second part كتاب الخدشى to كتاب النكاح is preserved in the Calcutta Madrasah Library. The Rāmpūr Library possesses two copies of the work.

Foll. 81-148 are hopelessly rotten and damaged.

Written in ordinary Indian Ta'līq.

Not dated, apparently 19th century.

No. 113.

foll. 319 ; lines 19 ; size 10×7 ; $7\frac{1}{2} \times 4$.

براهين قاطع

BARÂHÎN-I-QÂTI'.

A Persian translation of Ahmad bin Ḥajar ul-Hayṣamî ul-Makkî's (d. A.H. 973 = A.D. 1565) Arabic work الصواعق المحرقة which contains a defence of the rightful claim of succession of the first three Khalîfs, against the heretics and Shî'ites, originally delivered as a course of lectures in Makkah, A.H. 950 = A.D. 1543 in the month of Ramadân (December).

The translation was made by Kamâl-ud-dîn bin Fakhr-ud-Dîn Jahramî, كمال الدين بن فخر الدين جهرمي A.H. 994 = A.D. 1580 at the desire of Sultân Ibrâhîm 'Adîl Shâh (A.H. 988-1036 = A.D. 1580-1627).

Beginning :—

الحمد لله الذي فضل وكرم نبينا محمد صلى الله عليه وسلم على سائر

* الانبياء النج

It is divided into three Muqaddimahs, ten Bâbs and a Khâti-mah, as follows :—

مقدمة اولى در ذکر احادیثی که در باب اهل بدعت و شیعه و روافض

وارد شده fol. 3^b.

مقدمة دوم در بیان وجوب نصب امام

مقدمة سیوم در اثبات امانت

باب اول در بیان کیفیت خلافت صدیق و استدلال بحقیقت آن بدلائل

عقلیه و نقلیه و آنچه تابع آنست fol. 14^b.

باب دوم در آنچه مروی است از اکابر اهل بیت رضی الله تعالیٰ عذم
در مدح و ثنای ابوبکر و عمر رضی الله تعالیٰ عنہما fol. 84^b.

باب سیوم در بیان افضلیت ابوبکر رض بوسایر این امت باز عمر باز
عثمان باز علیی الخ fol. 93^b.

باب چهارم در خلافت عمر رض fol. 136^b.

باب پنجم در فضایل و خصوصیات عمر رض fol. 140^b.

باب ششم در خلافت عثمان رض fol. 159^a.

باب هفتم در خلافت علیی ابن ابی طالب رض fol. 171^a.

باب هشتم در مآخر و فضایل و بعضی از احوال عابی رض fol. 176^a.

باب نهم در خلافت حسن و فضایل و مآثر و کرامات وی رض fol. 202^a.

باب دهم در فضایل اهل نبوی fol. 210^b.

خاتمه در بیان اعتقاد اهل سنت و جماعت در حق صحابه fol. 298^b.

Written in a fair Nasta'liq.

Dated Bijâpûr, Ramadân, A.H. 995. The first folio is supplied
in a quite modern hand.

No. 114.

foll. 34; lines 11; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3$.

مناظرہ جمہوریہ

MUNAZARAH-I-JAMHURIYAH.

A controversial work in defence of the Shî'ah tenets, translated from an Arabic treatise on the discussion held at Mashhad, in A.H. 878 = A.D. 1473, between Mullâ Harawî and Shaykh Muhammad Jamhûr, by Muhammad bin Muhammad, better known as Jalâl-ud-Dîn ul-Kâshâñî محمد بن محمد معروف به جلال الدين الكاشاني, in A.H. 1001 = A.D. 1592.

Beginning:—

* ثنا و محمدتی که زبان بیان بحکم انت کما الجم

The title of the work is not given in the text, but in an endorsement in a fly-leaf at the beginning it is called

مناظرة جمّوریہ معروف برسالۃ شیخ محمد جمّور *

Written in fair Indian Ta'lîq within gold and coloured-ruled borders with an ordinary decorated head-piece and 'Uwâن.

The MS. was written during the time of Âşaf-ud-Daulah Bahâdur at the desire of Râi Bahâdur Singh.

Dated, Lucknow, Dulqa'd, A.H. 1210.

No. 115.

foll. 425; lines 17; size $13\frac{3}{4} \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

فواید اصفیہ

FAWÂ'ID-I-ÂSAFÎYAH.

A very comprehensive work on the special privileges and essential peculiarities of the Friday and other congregational prayers, based on the Qurân, Hadîs and sayings of the Imâms and other holy persons, originally delivered as a course of lectures from the 13th of Rajab, A.H. 1200 to the 7th of Sha'bân, A.H. 1201, by Sayyid Dildâr 'Alî bin Sayyid Muhammâd Mu'in-ud-Dîn ul-Hindî un-Nâşirâbâdî سید دلدار علی بن سید محمد معبد الدین الہندی النصیر آبادی.

Beginning --

جميع مسحیم و صنوف سنایش جناب واحد احادیر سزا ست *

فواید اصفیہ but in the Kashf-ul-Hujub, p. 570, it is called المواتظ حسنیہ مواعظ حسنیہ. It consists of fifty-one lectures called موعظہ الحسینیہ. A detailed account of the contents is given in the beginning of the work

The original work is followed by a fragment (foll. 421-425) of the Târikh-i-Ibn-i-Hilâl relating to the correspondence between 'Alî and Ma'âwiyyah after the former's return from the battle of Jumal.

Written in fair Indian Nasta'lîq within coloured-ruled borders with an illuminated head-piece.

Dated 5th Shawwâl, A.H. 1211.

A note on fol. 1^a, dated 11th Ramadân, A.H. 1252, records the price of MS. as Rs. 30.

No. 116.

foll. 138; lines 14; size $8\frac{3}{4} \times 4\frac{1}{2}$; 6 x 3.

ذو الفقار

DULFAQÂR.

A refutation of the 12th Chapter of Shâh ‘Abd-ul-‘Azîz’s popular work تحفة اثنا عشرية، by the same Dildâr ‘Alî.

Beginning:—

الحمد لله لمثبت الحق و مزيل الباطل و الصلوة على مالدعاة *

The work and the author are mentioned in the Kashful Hujub, p. 221.

The following note on fol. 1^a by one Sajjâd ‘Alî, whose seal, dated A.H. 1282, immediately follows his signature, gives the particulars of the work.

كتاب ذو الفقار تصنيف جذاب عليين مأب سيد المحتهدين قدوة المتكلمين المولى مولانا سيد دلدار علي ... در جواب باب دوازدهم از كتاب تحفة اثنا عشرية در بيان تولا و تبرا *

Written in fair Indian Ta‘lîq

Not dated, apparently 19th century.

No 117.

foll. 321; lines 20; size $11\frac{3}{4} \times 7$; $8\frac{1}{2} \times 4\frac{1}{2}$.

An anonymous Shî‘ah work in support of ‘Alî’s right to the Imâmat and treating of the prerogatives and miracles of the Imâms.

Beginning:—

حمدی که حامدان ماء اعلی و ذاکران کره غبرا از ادائی آن عاجز اند *

The name of the author and the title of the work are not given in the text, but in an endorsement on fol. 1^a it is described as كتاب امامیه در بحث امامت.

In the beginning, as well as in the concluding lines, it is said that the author lived for a long time at Haydarâhâd and that he wrote this work for ‘Abd Ullah Quṭub Shâh (A.H. 1035-1083 = A.D. 1625-1672). We also learn that he completed it after one and a half years’ labour in A.H. 1058 = A.D. 1648.

It is divided into a Muqaddimah, on the significance of the Imam and the necessity for his existence (fol. 3^a); a book (Bâb),

on the claims of 'Alî (fol. 7^b), subdivided into twelve Chapters (Faṣl), devoted to the prerogatives and the miracle of the Imâms, and a Khâtimah, containing miscellaneous observations, fol. 315^b.

Written in ordinary but legible Indian Ta'lîq with rubrications.

Dated 26th Rabi' I, A.H. 1081.

A seal of a certain noble (name illegible) of Shâh 'Âlam's court is fixed at the end.

No. 118.

foll. 384; lines 15; size 11 × 6½; 8¼ × 4.

THE SAME.

Another copy of the preceding work ending with the tenth chapter. Occasional notes and emendations on the margins.

Written in ordinary Indian Ta'lîq.

Not dated, apparently 19th century.

No. 119.

foll. 383 (385-766); lines and size same as above.

The continuation of the preceding copy beginning with the eleventh chapter and ending with the Khâtimah. This copy begins with a short preamble in which it is said that this is the second volume of the work.

Beginning :—

الحمد لله رب العالمين وبعد بخدمت طالبان راه هدى و شيعيان
باصدق و صفا *

Written in the same hand as the preceding copy with marginal notes and emendations.

Not dated, 19th century.

No. 120.

foll. 251; lines 25; size 10½ × 6½; 7½ × 4.

An anonymous work on the laws, sacred rites and ceremonies to be observed by pilgrims, based on the 'Ilal-ul-Hajj of Shaykh-us-Sudûq Abî Ja'far Muḥammad bin 'Alî bin Husayn bin Mûsâ bin Bâbwayh ul-Qummi (d. A.H. 381 = A.D. 991), and other works on similar topics, by Muḥammad Taqî bin Majlisî محمد تقی بن مجلسی.

Beginning :—

الحمد لله رب العالمين و الصلوة على سيد الانبياء و المرسلين محمد و عترته الهاشميون النج *
، محمد تقی بن مجتبی

The author, who calls himself (fol. 2^a) is most probably identical with Muḥammad Taqī bin Māqsūd ‘Alī ul-Majlisi, who died in A.H. 1070 = A.D. 1659, and whose work *Risālah fi al-hujūj* is mentioned in *Kashf-ul-Hujūj*, p. 256.

The copy is defective towards the end and breaks off with the words مذکوّلست از علی از ابو بصیر

Written in ordinary *Naskh* with additions and emendations on the margins.

A seal of Fādil Khān of ‘Ālamgīr’s court, three of the later kings of Oude and one of Muzaffar Husayn, are found on fol. 1^a.

Not dated, apparently 18th century.

No. 121.

fol. 306; lines 19; size $11\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5$.

تحفة الزائر

TUHFAT-UZ-ZĀ’IR.

A compendium of all the sacred rites and ceremonies to be observed by the Shī‘ite pilgrims and visitors to the holy tombs of the Imāms and other places of sanctity, by Muḥammad Bāqir bin Muḥammad Taqī the famous author of many Shī‘ite works, who was born A.H. 1038 = A.D. 1628, composed this work A.D. 1085 = A.D. 1674 (cf. fol. 306^a), and died A.H. 1110 = A.D. 1698.

Beginning :—

کبوتر ستایشی که از بروج مشیده افواه حامدان آهندگ در و بام صوامع
و مسامع قدسیان را شاید مفیض الانواری را سزا سنت النج *

It is divided into a *Muqaddimah*, twelve *Bâbs* and a *Khâtîmah*, as follows :—

مقدمه در بیان آداب سفر است tol. 3^a.

باب اول در بیان ثواب تعمیر قبور مقدسه حضرت رسول و ائمه هدی ...
و ثواب زیارت ایشان و آداب زیارت‌های ایشان fol. 9^b.

باب دویم در فضیلت و کیفیت زیارت رسول خدا و فاطمه زهرا و ایمه
باقیع. fol. 17^a.

باب سیم در فضیلت زیارت امیر المؤمنین ... و کیفیت زیارت آنحضرت fol. 35^a.
باب چهارم در بیان فضیلت نجف اشرف و کوفه و مساجد کوفه و آب
فرات است. fol. 73^b.

باب پنجم در فضایل زیارت سید الشهداء حسین بن علی fol. 88^a.
باب ششم در بیان فضیلت حائره و کربلا معاوی و فضیلت تربت حضرت
امام حسین و آداب آنست. fol. 110^a.

باب هفتم در زیارت مطله آنحضرت که مخصوص بوقتی از اوقات نیست
و آداب آنها و سایر اعمال و ادعیه که در روضه مقدسه باید بعمل
آورد. fol. 123^b.

باب هشتم در بیان فضیلت و کیفیت زیارت آنحضرت که مخصوص اند
باشام و اوقات معلومه و امکنه بعیده. fol. 174^b.

باب نهم در بیان فضیلت و کیفیت زیارت حضرات امام موسی کاظم و
امام رضا و امام محمد تقی. fol. 209^b.

باب دهم در بیان فضیلت و کیفیت زیارت حضرت امام علی نقی و امام
حسن عسکری و صاحب الامر ... و ادعیه توسل بائمه علیهم السلام
و عرایضی که بخدمت ایشان نویسند. fol. 229^a.

باب یازدهم در بیان زیارت جامعه است که هر امامی را باز زیارت میتوان
کرد و استغاثه باشان ذمودن و عرایض بخدمت ایشان نوشته در
حاجتها و شدتها و کیفیت صلوت فرستادن برایشان. fol. 256^b.

باب دوازدهم در آداب زیارت بدیابت و زیارت اولاد ائمه علیهم السلام
و اصحاب ایشان و فضیلت سایر بفاع شریفه است. fol. 298^b.
خاتمه در بیان آداب ملاقات زایران ائمه علیهم السلام. fol. 306^a.

Written in clear *Naskh* within gold and coloured-ruled borders
with rubrications and an illuminated head-piece. The margins
of foll. 1^b and 2^a are decorated with floral designs.

Dated Shawwâl, A.H. 1243.

ابن شیخ علی شیخ ابوالحسن —.

Additions and emendations are occasionally found on the
margins.

No. 122.

foll. 489; lines 17; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

حق اليقين

HAQQ-UL-YA QÎN.

A comprehensive work on the leading dogmas, principles and theories of Islâmism from the strictest Shî'ite standpoint, by the well-known Shî'ah Mujtahid Muhammed Bâqir bin Muhammed Taqî Majlisi (مُحَمَّد بَاقِر بْنُ مُحَمَّد تَقِيٌّ مَاجْلِسِيٌّ d. A.H. 1110 = A.D. 1698), who completed it in A.H. 1109 = A.D. 1697.

—Beginning:—

الحمد لله الواحد الفرد الصمد العليم القدير الذي ليس كمثله شيء
وهو السميع البصير *

It comprises the following six books:—

باب اول در اقرار بوجود حق تعالی و صفات کمالیه اوست - fol. 2^b.

باب دوم در بیان صفاتیست که از حق تعالی نفی باید کرد fol. 7^a.

باب سیم در بیان صفاتیست که متعلق است بافعال حق تعالی fol. 10^b.

باب چهارم در مباحث نبوة fol. 12^a.

باب پنجم در امامت است fol. 24^b.

In this chapter, which occupies more than half the work, the author demonstrates the exclusive claims of 'Alî and his descendants to the Imâmat, and disparages his opponents at considerable length.

باب ششم در اثبات معاد است و بیان مقدمات آن و توابع آن از وقت

مرگ تا انقضای امر عالم *

Printed in Teheran, A.H. 1241.

Written in minute clear Nasta'lîq within coloured-ruled borders.

Dated Dîqa'd, A.H. 1218.

The copy bears on the fly-leaf the seals of Amjad 'Alî, Sulaymân Jâh and Wâjid 'Alî.

No. 123.

foll. 536; lines 23; size $12 \times 6\frac{3}{4}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

أَيْنِ الْحَيَاةُ

'AYN-UL-HAYÂT.

A very popular and exhaustive work on theology and ethics based on the Qurân and traditions, from a strict Shî'ite standpoint, by the same Muhammed Bâqir bin Muhammed Taqî Majlisî (d. A.H. 1110 = A.D. 1698).

Beginning :—

* لَهُمْ حَمْدٌ وَجَوَاهِرُ ثَنَا تَحْفَةُ بَارِگَاهِ جَلَالِ كَبْرِيَادِ النَّعْ

The work is divided into numerous sections, variously styled فَصْلٌ , بَابٌ , شَعْبَهٌ , لَمْعَهٌ , مَقْصِدٌ , تَذْوِيرٌ , فَايِدَهٌ , اَصْلٌ مَصْبَاحٌ , يَنْبُوْعٌ etc. See E. G. Browne, Camb. Cat., pp. 64-69.

Printed at Teheran, A H. 1240.

Written in beautiful Naskh within gold and coloured-ruled margins with an illuminated head-piece and a double-page ornamented 'unwân. The Arabic texts, frequently quoted, are written with all vowels. Additions and emendations are occasionally found on the margins.

The last folio has been supplied in a different hand.

All the seals at the beginning and end of the copy have been rubbed out by some mischievous hand.

Not dated, apparently 18th century.

No. 124.

foll. 103; lines 11; size $8\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3$.

خَدِيرِيَّةٌ

GADÎRIYAH.

A Shî'ah treatise in support of 'Alî's claim to the Imâmat, by عبد الله بن شاه منصور ul-Qazwînî القزويني.

Beginning :—

* الْحَمْدُ لِلّهِ بَاعَثُ الرَّسُولَ رَحْمَةَ الْعَالَمِينَ وَجَاعِلَهُمْ مُبَشِّرِينَ النَّعْ

The following particulars regarding the work and its author are given in the Kashf-ul-Hujub, p. 392 :—

الغديرۃ - فی اثبات امیر المؤمنین لمولانا عبد الله بن شاه منصور
القزوینی الطوسي المعاصر للشيخ الحرر العاملی *

It would appear from the above passage that the author was a contemporary of Shaykh Hurr ul-‘Amuli, who is most probably identical with Muhammad bin Hasan ul-Husayni ul-Hurr ul-‘Amuli, d. A.H. 1099 = A.D. 1688 (see Brock. ii, p. 412)

Written in fair Indian Ta‘liq within gold and coloured-ruled borders with decorations in the beginning.

Not dated, apparently 19th century.

No. 125.

fol. 93 ; lines 14 ; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

A collection of three treatises (bound together), on some questions regarding Muhammadan theology and law, according to the Shī‘ite School, by Muhammad bin Muhsin bin Murtadā, surnamed ‘Alam-ul-Hudā (cf. محدث بن محسن بن مرتضى مذهب به علم البدى). Rieu, I, p. 140, followed by Ethé, Bodl. Lib. No. 1766, while questioning the date A.H. 1070 (A.D. 1659), given in the Bibliotheca Sprengeriana, No. 585, as a time when ‘Alam-ul-Hudā was still alive, holds that he lived in the first half of the seventh century of the Hijrah. Evidences in this copy however tend to support the date given in the Bibl. Spreng. loc. cit. At the end of the first treatise (fol. 69^b), the author says that he finished its composition in Dulhijjah, A.H. 1098 = A.D. 1686.

يقول عبد الله الفقير محمد المدعو علم البدى ابن محمد المحسن
عفا الله واتفق تاليفها بقرية قمصر من فرى بلدتنا قسان لشهر ذى القعد
الحرام من شهور حجۃ ثمان وتسعين وalf من الحجاج هجرية الباهرة ...

Again at the end of the third treatise, fol. 91^a, the author says that he extracted it from the original in Dulqa‘d, A.H. 1097 = A.D. 1685.

و استخرج هذه السلالة من اصل الرسالة ناظمها الفقير الى ربہ في كل
موطن محمد المدعو علم البدى ابن محمد المحسن لشهر ذى القعدة الحرام
من شهور حجۃ سبع و تسعين وalf من الاعوام الحجرية ...

I. Foll. 1^b-70^a. Sha‘âr al-Îmân, dealing with some points relating to the principles of Muhammadan theology and law.

Beginning :—

* بعد از آرایش دل و زبان بسپاس و ستایش آفریننده آشکار و نهان النغ

It is divided into the following five Maqâlahs :—

مقاله نخستین در تفصیل اعمال بر سبیل اجمال fol. 2^a.

مقاله دوم در بیان فرایض طاعات fol. 7^a.

مقاله سیم در بیان نوافل حسنات fol. 22^a.

مقاله چهارم در بیان مخاطرات fol. 37^a.

مقاله پنجم در بیان مکروهات

II. Foll. 71^b-78^a خلاصه کتاب حق گذار Khulâshah-i-Kitâb i-Haq-guzâr. A tract in which the author vehemently denounces the doctrines, rites and religious observances of Sûfîs which he declares as heretical.

Beginning :—

* بعد از آرایش دل و زبان بستایش پروردگار آشکار و نهان النغ

Foll. 79^b-93^a سلالة المعيار Sulâlat-ul-Mi'yâr. A theological discussion of the restrictions to be observed in the composition of poetry and verses, being an extract made by the author himself from his larger work معيار الاشعار.

Beginning :—

* بعد از ادای وظائف حمد پروردگار النغ

Written in learned Naskh, with rubrications. Marginal notes and emendations are occasional.

Dated A.H. 1099.

No. 126.

foll. 129 ; lines 28-34 ; size $10\frac{1}{2} \times 6\frac{1}{4}$; 9 × 5.

ترجمه شعب الایمان

TARJAMAH-I-SHU'AB-UL-ÎMÂN.

A work on the leading dogmas and principal theories of Islamism based on the Qurân, Hâdiş and other standard works. It is a translation of Sirâj-ud-Dîn Abû Hâfiş 'Umar Qazwînî's abridgment of Abû Bakr Ahmed bin Husayn ul-Bayhaqî's (d. A.H. 458 = A.D. 1065) "Shu'ab-ul-Îmân." The translation was made by Nûr-ud-Dîn ibn Jalâl-ud-Dîn نور الدین ابن جلال الدین, who added a Muqad-dimah, a Khâtimah and some more matter to the work.

Beginning :—

الحمد لله رب العالمين اللهم صل و سلم على عبدك و حبيبك
و رسولك النبِيُّ

The work is divided into a Muqaddimah, seventy-seven *Shu'bas* and a *Khâtimah*. A detailed index of the contents with reference to pages has been given at the beginning of the copy.

Written in careless Nasta'lîq with notes and emendations occasionally found on the margins.

Dated, Friday, the 2nd of Jumâdâ II., A.H. 1105.

Scribe :— محمد اک (بر).

The MS. is worm-eaten, and pasted over in many places.

No. 127.

fol. 61; lines 10; size $10\frac{1}{2} \times 6; 7 \times 3\frac{3}{4}$.

تبصرة الزائر

TABŚIRAT-UZ-ZĀ'IR.

A treatise on the rites and ceremonies to be observed by the Shî'ite visitors to the sacred tombs of the Imâms and places of sanctity, by Mîr Muhammâd Bâdi' ibn Mîr 'Abd-ul-Quddûs Rađawî Mashhadî, میر محمد بدیع ابن میر عبد القدوس رضوی مشهدی who finished it, according to the concluding lines, on the 8th of Jumâdâ II, A.H. 1157 = A.D. 1744.

Beginning :—

* الحمد لله رب العالمين و الصلوة على محمد سيد النبيين

According to the preface the treatise contains the translation of the 22nd Book of Muhammâd Bâqir Majlisî's (d. A.H. 1110 = A.D. 1678) Bihâr-ul-Anwâr. The Arabic text is followed by interlinear translation written in minute Nasta'lîq.

Written in beautiful bold *Naskh* within gold and coloured-ruled borders with an illuminated head-piece. According to the colophon the MS. was written by order of Nawwâb Husayn 'Alî Khân Sâhib Bahâdur, son of Haydar 'Alî Khân.

Dated 2nd Safar, A.H. 1257.

Scribe : علي ابن محمد.

All the pages of the MS. are pasted over with thin paper.

No. 128.

fol. 171; lines 19; size $11 \times 6\frac{1}{4}$; $8\frac{1}{4} \times 3\frac{1}{4}$.

قرة العينين

QURRAT-UL-'AYNAYN.

A work on the praiseworthy qualities and the great merits of the Khalifahs Abû Bakr, 'Umar and Uşmân, based on the traditions of the prophet and holy men, by the well-known Indian scholar Shâh Walî Ullah d., A.H. 1176 = A.D. 1762.

Beginning:—

* الحمد لله الذي بعث عبداً ملائكة الله عليه وسلم إلى العالمين

قرة العينين به تفضيل الشيفيين

Written partly in Indian Ta'lîq and partly in ordinary Nas-ta'lîq with occasional notes on the margins.

Not dated, apparently 19th century.

No. 129.

fol. 28; lines 15; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 4$.

خلاصة الإسلام

KHULÂSAT-UL-ISLÂM.

A short theological treatise on the religious duties and observances of Islâm, according to the Hanaffî School by Ismâ'il bin Lutf Ullah ul-Bâkharzî اسماعيل بن لطف الله البخارزي.

Beginning:—

حمد و سپاس و ثنای بیقیاس خداوندی را که مجموع مخلوقات را

از کتم عدم بصحرای وجود آورده *

It is divided into the following twenty-two Bâbs (chapters):—

باب اول در بیان ایمان و اسلام و احسان و صفات باری تعالیٰ -

باب دوم در بیان آبها - fol. 7^b.

باب سیم در بیان دعاهاي آيدست fol. 8^b.

باب چهارم در بیان فریضه و سنت و ضو ساختن fol. 9^b.

باب پنجم در بیان غسل fol. 11^b.

باب ششم در بیان فریضه های تیمم fol. 12^a.

باب هفتم در بیان مسح کشیدن بر موزه fol. 13^a.

باب هشتم در بیان نماز fol. 13^b.
 باب فهم در بیان نماز گذاردن fol. 17^a.
 باب دهم در بیان قراءت در نماز fol. 17^b.
 باب یازدهم در بیان فرض و واجب و سنت و نفل و تفرقه میان ایشان fol. 18^a.
 بابدوازدهم در بیان اوقات نماز fol. 18^b.
 باب سیزدهم در بیان سجدۀ سهو fol. 19^b.
 باب چهاردهم در بیان سجدۀ تلاوت
 باب پانزدهم در بیان نماز جمعه fol. 20^b.
 باب شانزدهم در بیان نماز عید رمضان و عید قربان fol. 21^a.
 باب هفدهم در بیان نماز جنائزه fol. 22^a.
 باب هیزدهم در بیان زکوۃ fol. 23^a.
 باب نوزدهم در بیان روزه fol. 24^a.
 باب بیستم در بیان حج fol. 26^a.
 باب بیست و یکم در بیان حیض fol. 26^b.
 باب بیست و دوم در بیان نفاس fol. 28^a.

Written in ordinary, but legible, Indian Ta'lîq.

The colophon says that the transcription was completed in the house of Muḥammad Ridâ Khân at Hoogly, on the 19th of Muḥarram, A.H. 1179, by Amân Ullah of Quṭbpur, Sâtgâm.

No. 130.

fol. 87; lines 17-19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

رسالہ تجارت

RISĀLAH-I-TIJĀRAT.

A splendid copy of a treatise on legal points relating to commerce, sale, earnings and other monetary affairs, according to the Shī'ite doctrine.

Beginning:—

* الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين

The name of the author and the title of the work are not given in the text, but in the concluding line the work is ascribed to آقا محمد باقر بهبهانی *Āqâ Muḥammad Bâqir Bahbahânî*, the great Shī'ah Mujtahid, who died in A.H. 1205 = A.D. 1790.

قد اتفق الفراغ من تحرير هذه الرسالة الفارسي (الفارسيه) من تاليف
مولانا افضل العلما و اعلم الفضلا آقا محمد باقر بهبهاني ادام الله ايام افادته *

این رساله ایست—
در احکام تجارت الخ.

Written in beautiful learned Shikastah hand within gold and coloured-ruled borders with an illuminated head-piece. Marginal emendations and annotations are occasional.

Not dated, apparently 18th century.

The name of Ṣafdar Nawwâb (of Patna), written on the margin of fol. 1^b, suggests that the MS. once belonged to him.

No. 131.

foll. 280; lines 17; size $9\frac{1}{2} \times 6$; 7×4 .

تنویر المنار

TANWÎR-UL-MANÂR.

A Persian commentary on Hâfiż-ud-Dîn Naṣafî's (d. A.H. 710 = A.D. 1310) famous text al-Manâr on the principles of Muhammadan law and jurisprudence, according to the Hanafî School, by 'Abd-ul-'Alî Muḥammad, better known as Bahr-ul-'Ulûm bin Niẓâm-ud-Dîn al-Anṣârî (d. A.H. 1226 = A.D. 1811).

Beginning with the Arabic Preface :—

* الحمد لله الذي احکم اصول الشريعة الغراء

A copy of the work is noticed in the Catalogue of the Calcutta Madrasah Library, p. 66.

Written in ordinary Indian Ta'lîq with the text overlined in red. Emendations and corrections are occasionally found on the margins.

Dated 25th Jumâdâ I., A.H. 1232.

No. 132.

foll. 169; lines 13; size $7\frac{3}{4} \times 4\frac{3}{4}$; $6 \times 2\frac{3}{4}$.

قيامت نامه

QIYÂMAT NÂMAH.

An account of the events which are to take place at the approach of the Day of the Resurrection, and a detailed description

of the world to come, based upon the Qurân and Ḥadîṣ, by the same ‘Abd-ul-‘Alî Muḥammad, better known as Bahr-ul-‘Ulâm (d. A.H. 1226 = A.D. 1811).

Beginning :—

* الحمد لله رب العالمين والصلوة على رسوله محمد خاتم المرسلين الخ

The work comprises the following three chapters :—

باب اول در اشرط ساعت fol. 1b.

باب دوم در بيان احوال ساعت و الواقع التي تقع بعد الحشر fol. 42a.

باب سیوم در صفت جنت و جهنم و در صفت اهل جنت و اهل

جهنم fol. 115a.

We learn from the colophon that this work, composed by the author during his stay in the Madrasah of Munshî Sayyid Ṣadr-ud-Dîn at Bûhâr, was transcribed by Maulavî Sayyid Ṣadr-ud-Dîn Ahmâd’s order in A.H. 1288 by Irâdat ‘Alî of Bûhâr.

هذا ما تيسر لنا في املأ الرسالة بفتح الرحمن اما هذه الرسالة المتبكرة المسماة (المسماة) بقيامت نامه از تصانیف افضل علماء متاخرین
... مولانا عبد العلي قدس سره حين تشریف داشتن بموضع بوهار در مدرسة عالیه منشی سید صدر الدين مرحوم تصنیف یافته این نقل ششم است - حسب فرموده مولوی سید صدر الدين احمد صاحب حنفی دام اقباله فى التاریخ بیست و نهم ماه آسان سنه ۱۲۸۸ هجری روز یکشنبه از فضل رب العالمین و طفیل جناب سید المرسلین این قیامت نامه متبرک با تمام رسانید (رسید) ... کتابه ارادت علی بوهاری ...

Written in clear Nasta’lîq with the headings in red.

No. 133.

foll. 194 ; lines 18 ; size $10\frac{1}{4} \times 6$; $8\frac{1}{2} \times 4$.

صوت خضرغیریه

SAULAT-I-ĞAZANFARİYAH.

A Sunnî denunciation of the Shî‘ite custom of “temporary marriage” (متعه), written, A.H. 1237 = A.D. 1821, in refutation of Barqî Pîygîmîe on the legality of the *mut‘ah*, by Muhammed Râshîd-ud-Dîn, محمد رشید الدین

a pupil of Maulânâ Shâh ‘Abd-ul-‘Azîz (d. A.H. 1239 = A.D. 1824), the author of the popular work *تَعْلِيَةُ الْمُهَاجِرِ* and of several other works.

Beginning :—

* الحمد لله الذي انزل الكتاب نوراً مبيناً لمن سلمت عيناه الخ

Written in ordinary Indian Ta'lîq.

Not dated, apparently 19th century.

No. 134.

foll. 376 ; lines 9 ; size $8\frac{1}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$.

تبصرة المهدىين

TABŞIRAT-UL-MUHTADÎN.

A Persian translation and explanation of Sayyid Muhammâd Taqî bin Sayyid Husayn's Arabic work *Hâdiqat-ul-Wâ'izîn*, which contains a course of lectures on Muhammadan theology and moral philosophy, delivered in the month of Ramâdân, A.H. 1258 = A.D. 1842.

The original work was dedicated to Amjad ‘Alî Shâh at whose desire this Persian paraphrase was made by Sayyid ‘Abd-Ullah سید عبد الله in Rajab, A.H. 1261 = A.D. 1845.

Beginning :—

* الحمد لله الذي امر بالتقوى و نهى عن اتباع النفس والذوى

Written in clear Nasta'lîq within gold and coloured-ruled borders with a beautifully illuminated head-piece and a sumptuously ornamented double page 'Unwâن.

A neat and beautiful copy, probably prepared for Amjad ‘Alî Shâh at whose desire the translation was made.

No. 135.

foll. 275 ; lines 15-19 ; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7-7\frac{1}{4} \times 3\frac{1}{2}$.

فتاویٰ برهنه

FATÂWÂ-I-BARAHNAH.

A compendium of Muhammadan theology and law according to the Hanafite School, by Nasîr-ud-Dîn Lâhaurî نصیر الدین لاہوری.

Beginning :—

حمد مرخدانی جهان را که یکتاست باوصاف کمال و میرا سرت

از نقص و زوال *

The work has been lithographed at Lahore.

Three folios of a different work on the same topic are prefixed to this MS.

Written in careless Indian Ta'lîq with numerous emendations and annotations.

The MS. is mended and pasted over in many places. Foll. 12, 15 and 260-265 have been bound upside down. Fol. 4^b is written in a later hand.

Not dated, apparently 19th century.

No. 136.

foll. 373; lines 17; size 9×5; 6×2½.

جمال الصالحين

JAMÂL-US-SÂLIHÎN.

Exposition of the principal rites, duties and observances of Islâm, according to the Shî'ah School, based on the Qurân, Hadîsh and sayings of holy men, by Husayn bin 'Abd-ur-Razzâq حسین بن عبدالرزاق.

Beginning:—

الحمد لله رب العالمين حق حمده و صلى الله على محمد *

It is divided into a Muqaddimah, twelve Bâbs and a Khâtîmah. The Bâbs, each sub-divided into several Faâls, begin respectively on foll. 9^a, 52^b; 64^b, 138^a, 163^a, 224^a, 234^a, 244^b, 303^b, 319^a, 330^b and 346^b.

Written in a clear minute Naskh within gold and coloured-ruled borders with an illuminated head-piece and rubrications.

Not dated, apparently 18th century.

No. 137.

foll. 216; lines 15; size 8½×5; 5½×3½.

تحفة المسلمين

TUHFAT-UL-MUSLIMÎN.

A defective and incomplete copy of a work on the observances, rites and dogmas of Islâmism, according to Shî'ite School.

The copy is defective at both ends, and the title is taken from an endorsement on a fly-leaf at the beginning.

It opens abruptly thus :—

نعمت مغفرت را بر خوان ادراک فضل و صواب الخ *

and breaks off چنان شد تند ... موج زن.

Foll. 26-29 are bound upside down.

Written in ordinary Indian Ta'lîq within coloured-ruled borders.

Not dated, apparently 19th century.

No. 138.

foll. 144 ; lines 19 ; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 4$.

مباحثه ملا با پادری

MUBAḤĀSAH-I-MULLĀ BĀ PÂDRÎ.

A defective copy of a Musulmân refutation of a certain Padre's defence of Christianity. Several folios are wanting in the beginning and consequently the name of the author, title of the work, etc., cannot be ascertained.

In an endorsement on the fly-leaf the work is called مباحثه ملا با پادری.

It opens abruptly thus :—

خوشنود از دیدن هزار بوستان و بسیار *

and ends :—

نا وقتی که مدعاه شما به حصول انجامد ملا نیز چنین گفت *

Written in ordinary Indian Ta'lîq within coloured-ruled borders.

Not dated, apparently 19th century.

The MS. is pasted with thick patches.

No. 139.

foll. 111 ; lines 18 ; size $11 \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

خطیبة الائمه

KHATÎ'AT-UL-A'IMMAH.

Account of a debate which took place between the author and some lawyers of the four Islamic Schools, viz. Ḥanafî, Mâlikî, Shâfi'i and Ḥanbalî, and in which the author attempted to refute their doctrines.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد و آله
اجمعين حق تعالیٰ ببرهان تحقیق الحج *

يُوحَّدَا بِنَبِيِّ إِسْرَائِيلِ اسْرَائِيلِ, **Yûhannâ Banî Isrâ'il ul-Mîsrî**, states that he was born a Jew, and that after a careful investigation of all religions he found Islâm to be the only true religion. After embracing Islâm he held a debate with the leading 'Ulamâ of the Hanafî, Mâlikî, Shâfi'i and Hanbalî sects, in the course of which he attempted to refute them, supporting the tenets of the Imâmiyah sect of the Shi'ahs.

Written in clear Indian Ta'lîq, with rubrications.

Dated 30th Safar, A.H. 1280.

Scribe :—Shujâ'at 'Alî Khân.

— The MS. is worm-eaten in some places.

No. 140.

fol. 181 ; lines 9-15 ; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{4}$.

A collection of theological treatises, bound in one volume.

I. Foll. 9^b-15^a. چهل حدیث. Forty sayings of Muhammاد, in Arabic, without any preface or introduction.

Beginning :—

چهل حدیث حضرت رسالت پنجه صلی اللہ علیہ وسلم - حدیث اول -
قال علیہ السلام من قراء و حفظ اربعین حدیثا من امتي الحج *

Written in ordinary Naskh with all vowels.

II. Foll. 9^b-15^a. Another series of the Prophet's traditions in Arabic without any title or introduction.

Beginning :—

قال النبی صلی اللہ علیہ وسلم مثل صلوة الخمس كمثل نهر جار الحج *

Written in ordinary Naskh, but more neatly than the preceding treatise.

III. Foll 15^b-109^a. ترجمۃ لباب الاخبار Tarjumah-i-Lubâb-ul-Akhbâr. A collection of 400 traditions of the Prophet, in forty chapters, each of which contains ten traditions, on various points of Muhammadan theology and law, a kind of general introduction to the science of Hâdiš. The original text in Arabic by Ahmad bin 'Abd Ullah بن عبد الله is followed by Persian translation by Muhammad ibn Mahmûd بن محمود.

Beginning :—

حمد بیحد و ثنای بی عد مر خدایرا جل جلاله و عم نواله که علم علماء
عالم را بر افراشت الخ *

An index of the forty chapters occupies foll. 16^b-17^b.

Foll. 15^b-75^b are written in ungraceful, but legible, Naskh and Nasta'lîq and foll. 76^a-109^a, written by one رحمت الله, are in fair hand.

Dated Monday, the 24th of Jûmâdâ II, A.H. 1176.

IV. Foll. 110^b-181^a. 'Umdat-ul-Islâm. A compendium of Muhammadan civil and ecclesiastical law in all its branches, comprising purifications or ablutions, prayers, alms, fasting and pilgrimage, based on numerous Arabic and Persian works (enumerated on foll. 180^a-180^b), by Abû Tâhir ibn Kamâl of Multân. ابو طاهر ابن کمال ملتانی. See fol. 179^b, line 13.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على رسوله الخ *

Written in ordinary Indian Ta'lîq.

Dated Friday, the 9th Jumâdâ II, the 27th regnal year?

Scribe :— محمد امین قادری

No. 141.

foll. 40 ; lines 15-19 ; size 9½ × 6 ; 7½ × 4.

Another collection of theological treatises.

I. Foll. 1^b-27^a Manâfi'-ul-Qulûb. A treatise dealing with some of the most important points in Muhammadan theology and law, by an anonymous author, who was a disciple of Shaykh Mahmûd Našîruddîn (cf. fol. 1^b).

Beginning :—

حمد بیحد و ثنای بیعد مر آفریدکاریا که بصنع قدیم و حکمت مستقیم الخ *

It is divided into two parts. The first, مسائل اعتقاد, begins on foll. 3^a. The second, مسائل احکام شریعت comprising several sub-headings, begins on foll. 4^a.

The colophon says that the transcription was made in the house of Mîr Sayyid Gûlâm Muhammâd at Manair, in 1115 Bengali era, during the reign of Shâh 'Âlam.

نواز الدين.—Scribe:

II. Foll. 28^a-35^a. Another theological tract on the exposition of the principal rites and observances of Islâm by an anonymous author.

Beginning :—

* الحمد لله الذي هدانا لهذا الخ

III. Foll. 35^b-40^b. A similar tract, by Quṭb-ud-Dîn Muḥammad bin Ḡiyâṣ-ud-Dîn ‘Alî قطب الدين محمد بن غيث الدين على

The first two treatises "are written in ordinary Indian Ta'liq by one scribe. The third, written by a different scribe in careless Ta'liq, though not dated, apparently belongs to the same period as the first two.

No. 142.

foll. 13; lines 17; size 9½ × 5¾ ; 7 × 3¾.

Two theological treatises.

I. Foll. 1^a-7^a اساس المصلی Asâs-ul-Muṣallî. A short tract dealing with the rites and observances connected with ablution and prayers, according to the Ḥanafî School, by one بدر رکن سنهی.

Beginning :—

* الحمد لله رب العالمين و العاقبة للمتقين و الصلة على رسوله الخ

It is divided into two chapters, the first of which, sub-divided into nine sections, begins on fol. 1^b, and the second, with eight sub-divisions, begins on fol. 3^a. A marginal note at the end of this treatise says that it was transcribed by Khayr Ullah bin Shaykh Muhammad Rafiq for his son Shaykh Nûr Ullah, on the 22nd Rajab, A.H. 1129.

II. Foll. 8^a-13^a. Another tract on Friday, 'Id-day, funeral and other prayers, by Murîd-ul-Haq, مرید الحق.

Beginning :—

* بعد حمد و ثناءٍ كبرىٍ كه ذاتش موجد کائناًت الخ

It is divided into four Bâbs, each sub-divided into several sections.

Written by the above-named scribe for the same Shaykh Nûr Ullah on the same date.

Written in careless Indian Ta'liq within coloured-ruled borders.

(3) Commentaries and other Explanatory Works
on the Qurân.

No. 143.

fol. 433; lines 15; size $12\frac{1}{4} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

ترجمة الخواص

TARJUMAT-UI-KHAWÂSS.

A detailed Shî'ah commentary on the Qurân, usually styled على بن حسن زواري, by 'Alî bin Hasan uz-Zawwârî (wrongly called in the preface here "Sabzwârî"), who completed it in A.H. 946 = A.D. 1539.

This library possesses in two volumes only a portion of the extant commentary. The first volume, comprising the first six Sûrahs, begins thus:—

حمد بيهود و شکر بلا عد منعمی را سزد که شفایق حقایق قرآنی را الخ *

Sûrah 1 begins on fol. 31^a; 2, on fol. 78^a; 3, on fol. 186^b; 4, on fol. 258^b; 5, on fol. 333^b; 6, on fol. 387^a.

The copy breaks off with the words

حاصل سخن آن است که امہال است اما اهمال *

No. 144.

fol. 385; lines and size same as above.

Continuation of the preceding work, comprising Sûrahs 7-18. It opens thus:—

* نخواهد بود - سیقول الذين اشرکوا لوا شاء الله

Sûrah 7, on fol. 7^a; 8, on fol. 70^a; 9, on fol. 97^a; 10 on fol. 152^a; 11, on fol. 185^b; 12, on fol. 218^b; 13, on fol. 253^b; 14, on fol. 268^a; 15, on fol. 281^a; 16, on fol. 292^b; 17, on fol. 324^b; 18, on fol. 357^b.

Ends:—

* آن نور از رتا بآسمان برسد

Both volumes, due to the penmanship of one scribe, are written in beautiful Naskh within coloured-ruled borders, with the text in red.

Not dated, apparently 17th century.

Foll. 1-25 of the first volume and 378-385 of the second have been bordered.

Foll. 376-378 of the second volume are slightly damaged.

No. 145.

fol. 420 ; lines 18 ; size $13\frac{1}{2} \times 8\frac{1}{4}$; $6\frac{1}{4} \times 3$.

تفسیر شاهی

TAFSÎR-I-SHÂHÎ.

A juridical commentary on the Qurân, containing the explanation of those verses which relate to Muhammadan civil and ecclesiastical laws, according to the Shî'ah doctrine, composed at the desire of Shâh Tahmâsp Safawî (A.H. 930-984 = A.D. 1524-1576), by Abul Fath ul-Husaynî, the author of the work *Safwat-us-Safâ*, noticed in Rieu, I., p. 345.

Beginning : —

فاتحةٌ فايحَةٌ كتابٌ فصاحتٌ مآبٌ و خطبةٌ واضحةٌ خطابٌ خطابٌ

بلا انتساب *

It comprises twenty-two Kitâbs or Books, each sub-divided into several sections, called قسم - مبحث - نوع etc. The Kitâbs are as follows : —

1. كتاب الطهارت, on fol. 4^b.
2. كتاب الصلوة, on fol. 31^b.
3. كتاب الصوم, on fol. 111^a.
4. كتاب الزكوة, on fol. 122^b.
5. كتاب الخمس, on fol. 142^b.
6. كتاب الحجج, on fol. 146^b.
7. كتاب الجهاد, on fol. 182^a.
8. كتاب الامر بالمعروف و النهي عن المذكر, on fol. 226^b.
9. كتاب المكاسبه, on fol. 229^a.
10. كتاب البيع, on fol. 242^b.
11. كتاب الدين و توابعه, on fol. 251^b.
12. كتاب عدة من العقود وغيرها, on fol. 261^a.
13. كتاب الوصية, on fol. 270^b.
14. كتاب النذر و العهد و اليمين, on fol. 284^a.
15. كتاب العنق, on fol. 291^b.
16. كتاب النكاح, on fol. 293^b.
17. كتاب الفرق, on fol. 340^a.
18. كتاب المطاعم و المشارب, on fol. 362^a.
19. كتاب الميراث, on fol. 377^b.

20. كتاب الحدود, on fol. 390^b.
21. كتاب الجنایات, on fol. 400^a.
22. كتاب القضايا و الشهادات, on fol. 410^a.

Written in ordinary Nasta'liq with the text of the Qurâن written in large Naskh overlined in red. The whole MS. has been mended and the original folios have been placed in new margins. Foll. 111-114 and 335-338 have been misplaced in binding.

Dated, the last day of Safar, A.H. 1088.

The name of the scribe given in the colophon has been rubbed out.

No. 146.

fol. 714; lines 25; size $12\frac{3}{4} \times 7$; $8\frac{1}{2} \times 4\frac{1}{2}$.

خلاصة المنهج KHULÂSAT-UL-MANHAJ.

A Shî'ah commentary on the Qurâن by Ibn Shukr Ullah Fath Ullah ush-Sharîf ul-Kâshânî (d. A.H. 978 = A.D. 1570), abridged by himself from his larger commentary in five volumes, styled منهج الصادقين في الزام المخالفين.

Beginning :—

حمدی چون کلمات ربانی بیغایت شایسته لطیفی است که از محض
اطف ابدی الخ *

The commentary is divided into three parts as follows :—

Part I.—Comprises the first 18 Sûrahs, foll. 3^b-297^b.

Part II.—Sûrahs 19-35, foll. 298^b-471^a.

Part III.—Sûrahs 36-114, foll. 471^b-714^a.

A table of contents occupies the first two folios of the MS. The work has been lithographed at Teheran, A.H. 1281.

Written in beautiful Nîm Shikastah within gold-ruled borders, with an illuminated head-piece. The text of the Qurâن is written in Naskh overlined red.

The colophon of the *first part*, dated 12th Jumâdâ I., A.H. 1085, runs thus :—

تم المجلد الاول من تفسير خلاصة المنهج في ثاني عشر شهر جميدى
الاولى من شهور سنة خمس و ثمانين و الف من الهجرة النبوية المصطفوية
بقلم اقل الخلقة ابن محمد رضا محمد حسين الفيروز آبادى بدار السلطنة

مذبور محمد پور بیجاپور صینت عن الفتن و الفتور و صلی اللہ علی محمد و آله اولا و آخراء *

Part second is not dated.

The *third part* is dated 23rd Ramadân, A.H. 1085.

Two seals of one Muzaffar Husayn are found respectively at the beginning and end of the copy.

No. 147.

foll. 275 ; lines 31 ; size $12\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

مواهب عليه

MAWĀHIB-I-‘ALIYYAH.

A well-known commentary on the Qurâن, usually styled تفسیر حسینی, composed at the request of Mîr ‘Alî Shîr, to whom it is dedicated, between A.H. 897 and 899 = A.D. 1492 and 1494, by the famous author Husayn bin ‘Alî ul-Wâ‘iz ul-Kâshifî حسین بن علی الوعاظ الكاشفی (d. A.H. 910 = A.D. 1504).

It is divided into two volumes. The present volume, which is the first, comprises chapters I-XV, or the first half of the Qurâن, and begins thus :—

* بعد از تمهید قواعد محمد الهی و تاسیس مبانی ثنا خوانی الخ

No. 148.

foll. 296 ; lines and size same as above.

The second volume of the preceding work comprising the latter half (chapters XVI-XXX) of the Qurâن.

Beginning :—

کھیعَص - در مواهب صوفیا (صوفیہ) بادیہ از مواهب الهی که
بر حضور شیخ رکن الدین علاء الدولة السمنانی *

The whole commentary was printed in Calcutta A.H. 1247, and at Lucknow 1874. It was translated into Turkish by Abu'l Faḍl Muḥammad bin Idrīṣ Bidlīsī (d. A.H. 982 = A.D. 1574). A Hindûstânî translation, called تفسیر قادری, by Fakhr-ud-Dîn Ahmad Qâdirî, was lithographed in Lucknow A.H. 1879.

Both volumes, due to the penmanship of one scribe, whose name however does not appear in either copy, are written in beautiful minute Naskh within gold and coloured-ruled borders with an

illuminated head-piece at the beginning of each volume. The text of the Qurân, written in larger Naskh in red, has all the vowels in black. Additions and emendations are occasionally found on the margins. The MS. though written in a beautiful hand is not free from clerical mistakes.

Not dated, apparently 16th century.

No. 149.

fol. 479; lines 25; size $12\frac{3}{4} \times 8$; $9\frac{3}{4} \times 5\frac{1}{4}$.

جلاء الذهان

JALÂ-UL-ADHÂN.

A Shî'ah commentary on the Qurân, based for the greater part on the traditional interpretations of the Imâms, by Abul Ma'hâsin Husayn bin Hasan ul-Jurjâni ابو المحسن حسین بن حسن الجرجانی. The date of composition of the work or of the author cannot be ascertained. The author of the Kashf-ul-Hujub, p. 256, gives the following meagre account of the work and the author:—

جلاء الاحزان و جلاء الذهان في تفسير القرآن لابي المحسن الجرجاني فارسي *

In an endorsement on the fly-leaf due to a later hand the work is called تفسیر کازرونی. It is divided into two volumes. The first comprises the first sixteen Sûrahs of the Qurân and begins thus with a preface:—

سپاس و ثناء و حمد بی منتها مرخدایرا که این هفت ایوان معلق و آسمان مطبق *

The preface is followed by seven preliminary sections explaining the various meanings of the Qurân, the Sûrah, the Tafsîr, etc., after which follows the commentary on بسم الله الرحمن الرحيم and اعوذ بالله من الشر. The commentary on the first Sûrah (الفاتحہ) begins thus on fol. 5^b:—

الحمد لله - این ثنائی است که خدایتعالیٰ جل جلاله برخود میگوید الخ *

The remaining fifteen Sûrahs begin respectively—2, fol. 8^a; 3, fol. 118^a; 4, fol. 174^b; 5, fol. 216^a; 6, fol. 261^a; 7, fol. 295^a; 8, fol. 339^b; 9, fol. 355^b; 10, fol. 392^b; 11, fol. 411^a; 12, fol. 428^b; 13, fol. 448^a; 14, fol. 455^a; 15, fol. 457^b; 16, fol. 467^a.

This copy breaks off with the words :—

که خدای تعالیٰ برای ما ذخیره کرده بود آنروزی ...

Written in clear Nasta'liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece. The text is written in red with all vowels.

Foll. 9 and 10 are bound upside down.

Foll. 43-46, 438, 439 and 461 have been misplaced in binding.
Not dated, apparently 16th century.

The margins of the folios are worm-eaten.

No. 150.

fol. 320 ; lines 15 ; size $14\frac{1}{4} \times 9\frac{1}{4}$; $10\frac{1}{2} \times 6$.

The second volume of the preceding work, beginning with the 19th Sûrah (سورة مريم) and ending with the last. The latter portion of the 16th Sûrah and the whole of the 17th and 18th are therefore wanting. This volume, like the preceding, contains an endorsement on the fly-leaf in which the work is called تفسیر کازرونی while the illuminated head-piece bears the inscription المجلد ثانی من تفسیر.

Beginning :—

سورة مريم عليها السلام مکی است - و نو و هشت آیت است -
هر که این سورة بخواند خدای تعالیٰ او را الح *

The 20^a Sûrah begins on fol. 10^a; 21, on fol. 19^a; 22, on fol. 31^a; 23, on fol. 40^a; 24, on fol. 48^b; 25, on fol. 61^a; 26, on fol. 75^b; 27, on fol. 85^a; 28, on fol. 93^b; 29, on fol. 103^a; 30, on fol. 108^a; 31, on fol. 112^b; 32, on fol. 115^b; 33, on fol. 118^a; 34, on fol. 130^a; 35, on fol. 135^b; 36, on fol. 139^b; 37, on fol. 144^a; 38, on fol. 150^b; 39, on fol. 155^a; 40, on fol. 162^a; 41, on fol. 168^a; 42, on fol. 173^a; 43, on fol. 178^b; 44, on fol. 183^b; 45, on fol. 186^a; 46, on fol. 188^a; 47, on fol. 192^a; 48, on fol. 194^b; 49, on fol. 200^b; 50, on fol. 204^b; 51, on fol. 207^b; 52, on fol. 210^b; 53, on fol. 212^b; 54, on fol. 217^b; 55, on fol. 220^a; 56, on fol. 224^a; 57, on fol. 228^a; 58, on fol. 233^a; 59, on fol. 236^b; 60, on fol. 241^b; 61, on fol. 244^a; 62, on fol. 245^b; 63, on fol. 248^a; 64, on fol. 249^b; 65, on fol. 251^a; 66, on fol. 253^b; 67, on fol. 256^b; 68, on fol. 259^a; 69, on fol. 262^a; 70, on fol. 264^a; 71, on fol. 266^a; 72, on fol. 268^a; 73, on fol. 269^b; 74, on fol. 271^b; 75, on fol. 274^a; 76, on fol. 276^a; 77, on fol. 279^b; 78, on fol. 281^a; 79, on fol. 283^b; 80, on fol. 285^a; 81, on fol. 286^b; 82, on fol. 288^a; 83, on fol. 289^a; 84, on fol. 290^b; 85, on fol. 292^a; 86, on fol. 293^b; 87, on fol.

294^a; 88, on fol. 295^b; 89, on fol. 296^b; 90, on fol. 299^b; 91, on fol. 301^a; 92, on fol. 301^b; 93, on fol. 302^a; 94, on fol. 303^b; 95, on fol. 304^b; 96, on fol. 305^a; 97, on fol. 306^b; 98, on fol. 308^a; 99, on fol. 309^a; 100, on fol. 309^b; 101, on fol. 310^a; 102, on fol. 310^b; 103, on fol. 311^b; 104, on fol. 311^b; 105, on fol. 312^a; 106, on fol. 314^a; 107, on fol. 314^a; 108, on fol. 314^b; 109, on fol. 315^b; 110, on fol. 316^a; 111, on fol. 318^a; 112, on fol. 318^b; 113, on fol. 319^a; 114, on fol. 319^b.

Written in beautiful minute Nasta'liq within gold and coloured-ruled borders. The text of the Qurân, written in a larger Naskh, is in red.

The first two pages are beautifully illuminated with ornament of gold and floral designs.

Dated 16th Dulhijjah, A.H. 971. The name of the scribe, given in the colophon, is

* افقر خلق الله ابن ابي نصر محمد سعيد الشريفي عفي عنهمَا

No. 151.

fol. 476; lines 16; size 10½ × 6¾; 6½-7½ × 4-4½.

توضیح
TAUDÎH.

A commentary on the Qurân, containing an easy translation and explanation of the sacred text intended for beginners, by an anonymous author.

Beginning :—

حمد آن خدای را که بفرستاده بر پیغامبر ما قرآن مژده دهنده
مومنان را الخ *

The MS. is defective towards the end. It comprises the first 22 Sûrahs and a portion of the 23rd Sûrah after which it breaks off with the words :—

* و آنانکه ایشان مال زکوہ ادا کنندہ اند

These twenty-three Sûrahs are as follows :—

1, on fol. 1^a; 2, on fol. 4^b; 3, on fol. 75^b; 4, on fol. 120^a; 5, on fol. 164^b; 6, on fol. 196^a; 7, on fol. 229^a; 8, on fol. 269^b; 9, on fol. 282^a; 10, on fol. 306^a; 11, on fol. 321^b; 12, on fol. 337^b; 13, on fol. 352^b; 14, on fol. 362^a; 15, on 370^b; 16, on fol. 377^b; 17, on fol. 396^b; 18, on fol. 413^a; 19, on fol. 430^b; 20, on fol. 439^a; 21, on fol. 452^b; 22, on fol. 464^b; 23, on fol. 476^b.

Foll. 1^b-272^b are written in fair Naskh and foll. 273^a-476^b in ordinary Indian Ta'lîq. The text is written in red.

Not dated, apparently 18th century.

No. 152.

foll. 421; lines 21; size $10\frac{1}{4} \times 7$; $7\frac{1}{4} \times 4\frac{1}{2}$.

تفسیر علی عظیم خان

TAFSÎR-I-'ALÎ 'AZÎM KHÂN.

A very detailed commentary on the Qurâن based on the Arabic Sunnî commentaries - جامع البيان - مدارك - بیضاری - کشاف - اصفی و صافی - کنز العرفان - مجمع البيان and the Persian commentary entitled منهج الصادقین etc., by 'Alî 'Azîm Khân علی عظیم خان. The author does not give a title to his work, but it is endorsed in a later hand as تفسیر علی عظیم خان.

The MS. has been divided by the binder into three volumes, bound separately.

The first volume comprising the first nine Sûrahs begins thus with a Preface:—

از افلام اشجار و مداد بخار بر صفحات لیل و نهار تفسیر سطري از سپاس آفریدگار که از محض فضل بی نهایت ازلي

The explanation of the words اعوذ بالله الخ begins on fol. 1^b and that of بسم الله الرحمن الرحيم on fol. 2^a.

The nine Sûrahs are as follows:—

1, on fol. 3^b; 2, on fol. 6^a; 3, on fol. 128^a; 4, on fol. 189^a; 5, on fol. 245^a; 6, on fol. 289^a; 7, on fol. 331^b; 8, on fol. 381^b; 9, on fol. 401^a

Ends: رحیم مهریان است که معذران را ... رخصت قعود دهد with the catch-words

No. 153.

foll. 303; lines and size same as above.

Continuation of the preceding copy, comprising Sûrahs 10th to 29th, i.e. سورة عنکبوت to سورة یونس. The copy opens thus:— ... رخصت قعود دهد مردیست که آیة

* در حق ابن مکتوم اعمى نازل شد

The Sûrâhs are as follows :—

10, on fol. 9^b; 11, on fol. 26^b; 12, on fol. 45^a; 13, on fol. 68^a; 14, on fol. 76^a; 15, on fol. 83^b; 16, on fol. 90^b; 17, on fol. 109^a; 18, on fol. 128^a; 19, on fol. 146^a; 20, on fol. 160^b; 21, on fol. 180^a; 22, on fol. 200^a; 23, on fol. 216^a; 24, on fol. 227^a; 25, on fol. 244^b; 26, on fol. 257^b; 27, on fol. 272^b; 28, on fol. 285^a; 29, on fol. 300^b.

توانی است بجهت آن که قدرت ذاتی اوست و ذات او نسبت —

بهمه ممکنات The catch-words of the last folio are.

No. 154.

fol. 279; lines 21-25; size 10½ × 7½; 8-3½ × 8½-8¾.

Continuation of the preceding copy, opening with the words :—

* ممکنات یکسان است پس چون به نشاء اولی قادر است الخ

It comprises Sûrâhs 30-99, as follows :—

30, on fol. 7^b; 31, on fol. 16^a; 32, on fol. 21^b; 33, on fol. 25^b; 34, on fol. 41^b; 35, on fol. 49^b; 36, on fol. 55^b; 37, on fol. 63^b; 38, on fol. 75^b; 39, on fol. 85^b; 40, on fol. 97^a; 41, on fol. 108^a; 42, on fol. 116^a; 43, on fol. 125^a; 44, on fol. 133^b; 45, on fol. 137^b; 46, on fol. 141^b; 47, on fol. 148^a; 48, on fol. 153^b; 49, on fol. 161^b; 50, on fol. 167^a; 51, on fol. 171^a; 52, on fol. 175^b; 53, on fol. 179^a; 54, on fol. 183^b; 55, on fol. 186^b; 56, on fol. 191^a; 57, on fol. 195^b; 58, on fol. 200^b; 59, on fol. 204^a; 60, on fol. 208^a; 61, on fol. 211^a; 62, on fol. 212^b; 63, on fol. 214^a; 64 on fol. 215^b; 65, on fol. 217^b; 66, on fol. 221^a; 67, on fol. 223^b; 68, on fol. 226^a; 69, on fol. 230^a; 70, on fol. 232^b; 71, on fol. 235^a; 72, on fol. 237^a; 73, on fol. 239^a; 74, on fol. 243^b; 75, on fol. 246^b; 76, on fol. 249^b; 77, on fol. 251^a; 78, on fol. 253^a; 79, on fol. 255^a; 80, on fol. 256^b; 81, on fol. 258^a; 82, on fol. 258^b; 83, on fol. 261^a; 84, on fol. 262^a; 85, on fol. 263^b; 86, on fol. 264^a; 87, on fol. 265^b; 88, on fol. 266^b; 89, on fol. 269^a; 90, on fol. 270^a; 91, on fol. 271^b; 92, on fol. 272^b; 93, on fol. 274^a; 94, on fol. 274^b; 95, on fol. 275^a; 96, on fol. 277^a; 97, on fol. 277^b; 98, on fol. 278^b; 99, on fol. 279^a.

وَذَلِكُنْ كُفَّةٌ كَمَنْدَبٍ هَلْوَعٌ أَسْتَ وَهَلْوَعٌ مُفْسِرٌ —

* باشد باینده

The catch-words found here are را اندک.

The commentary on the last fifteen Sûrâhs is wanting,

The three volumes are written in Nasta'liq by various hands.

The text of the Qurân in the first volume and in a portion of the second (fol. 1-181^a), is written in red, and in the remaining portion

of the second and the whole of the third in black. Scanty notes are on the margin.

Not dated, apparently 19th century.

Each volume bears the seal of Muntâzim-ul-Mulk Muhsin-ud-Daulah Faridûn Jâh Sayyid Mansûr 'Alî Khân Bahâdur Nusrat Jang, the late Nawwâb of Murshidâbâd.

No. 155.

foll. 144; lines 13; size $8 \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3$.

تفسیر بعض آیات

TAFSÎR-I-BA'D ÂYÂT.

A very defective copy of a commentary on some selected verses of the Qurâن relating to the various points of the Sûfic doctrine based on the Hadîs. The copy is defective at the beginning as well as towards the end, and neither the title of the work nor the name of the author can be found. On the margin of fol. 1^a it is endorsed تفسیر بعض آیات.

It opens abruptly thus:—

* فرموده است افتصرب عنکم الامر مفتاح النعم

and breaks off with the words:—

ملوء تحل بها العقد

Written in clear Nasta'liq. The text of the Qurâن, written in red, is in large Naskh.

Not dated, apparently 19th century.

No. 156.

foll. 94; lines 12; size 6×4 ; $4\frac{1}{2} \times 2\frac{1}{2}$.

A collection of treatises on the correct reading and reciting of the Qurâن.

I. Foll. 1^b-4^b. A poetical tract, written for one 'Abd-ur-Râ'ûf.

Beginning:—

باسمك الابتداء يا فتاح بعد حمد و ثناء مدح خدا

Written in good Nasta'liq by Sayyid 'Abd-ul-Majîd of Pand-wah for Munshî Muhammad Sa'dî Shâhib of the same place.

Dated 5th Jumâdâ II., A H. 1223.

II. Foll. 7^a-20^b. Another poetical tract.

Beginning:—

ابتدأ كردم بعلم الغيوب منزل الآيات ستار العيوب

In the colophon it is called زينة القاري.

Written in ordinary Nîm Shikastah by Shaykh Madîn-Ullah Ja'farî.

Dated Rabî' II., the 27th regnal year?

III. Foll. 23^b-35. Another tract, called in the colophon زينة القاري.

Beginning:—

الحمد لله رب العالمين ... اى طالب تلاوت قرآن مجيد *

Written in the same hand as the preceding tract. The Arabic quotations, in larger Naskh, are written with all vowels.

IV. Foll. 36^a-49^a. A similar tract by Nuṣrat bin 'Umar alias Iskandar. نورت بن عمر عرف اسکندر Written by the scribe of the preceding copy. Dated 16th Jumâdâ I., the 28th regnal year?

V. Foll. 51^a-60^b. This tract, called مقصود القاري, was composed by Nûr-ud-Dîn Qârî "نور الدین قاری" during the time of the Emperor Jahângîr (A.H. 1014-1037 = A.D. 1605-1628). Written by the scribe of the preceding tract.

Beginning:—

بعد از حمد و صلوات ایں چند سطور الخ *

VI. Foll. 63^b. A tract entitled رقعة القاري by Sayyid Qâsim 'Alî, سید قاسم علی, composed in Shawwâl, A.H. 1196 = A.D. 1781, at the request of his uncle Muḥammad Afâd-ud-Dîn ul-Hasanî. The first six folios are written in good Nasta'lîq and the remaining in Nîm Shikastah hand.

Dated 9th Rabî' II, the 27th regnal year (the corresponding A.H. given in the colophon here is vague and illegible) corresponding with 1192 Bengali year.

(4) Traditions of Muḥammad and the Imâms.

No. 157.

foll. 14; lines 18; size 9 $\frac{1}{4}$ × 6; 6 $\frac{1}{4}$ × 3 $\frac{3}{4}$.

ترجمہ صد کلمہ

TARJUMAH-I-ŞAD KALIMAH.

A Persian paraphrase of the popular hundred sayings of 'Alî bin Abû Tâlib, by the celebrated poet Rashîd-ud-Dîn Waṭwât, رشید الدین وطوطاط, who held the post of Chief Secretary under Atsîz (A.H. 535-551 = A.D. 1140-1156) and his son Ȇl-Arslân (A.H.

551-568 = A.D. 1156-1172) of the Khwârazm Shâhî dynasty, and died in A.H. 578 = A.D. 1182.

Beginning :—

الحمد لله على الطاف كرمه و اصناف نعمه و الصلة على نبيه *

It is dedicated (fol. 2^a) to Sultân Shâh Abul Qâsim Mahmûd, son of Îl-Arslân Khwârazm Shâh.

The prose paraphrase of each saying is followed by a Qiṭ‘ah of two verses.

A metrical translation of some of these sayings written in a later hand on the margins, begins thus on fol. 2^a.

بهترین هر کلام ای نور چشم مردمان *

Dr. Rieu, ii, p. 553, notices a paraphrase in Persian quatrains by the said poet, dedicated to the same Sultân Shâh, which, he adds, was edited by Fleisher in 1837.

A beautiful copy. Written in elegant Naskh within gold and coloured-ruled borders with an illuminated head-piece.

The headings are written in red on gilt and floral designed ground.

Not dated, apparently 17th century.

No. 158.

fol. 266 ; lines 20 ; size 11 $\frac{3}{4}$ × 7 $\frac{1}{2}$; 8 $\frac{1}{2}$ × 4 $\frac{3}{4}$.

شرح دیوان علی

SHARH-I-DÎWÂN-I-‘ALÎ.

A Persian commentary upon the Arabic Dîwân of ‘Alî bin Abû Tâlib, by Husayn bin Mu‘în-ud-Dîn ul Maybudî, with the takhallus Manṭiqî al-mibdî al-mâtxlص bâ’ minṭaqî who was put to death by order of Shâh Ismâ‘il in Yazd, A.H. 910 = A.D. 1504. It was completed according to the concluding lines in Safar, A.H. 890, the year 406 of the Jalâlî era (= A.D. 1485).

Beginning :—

سپاس سعادت اساس و شکر عبادت لباس معبودی را که اعلام نبوت الخ

The preface is followed by a long prolegomena on metaphysical, psychological, and mystical matters divided into seven sections called فاتحه. They are often found as a separate work under the name of فواتح مبتدی. These seven sections are as follows :—

1. فاتحه اولی در بیان راه راست که مسلوک اصفیا سنت (the true path followed by the elect), on fol. 3^b.
2. فاتحه ثانیه در ذات حق تعالی و تقدس (God's essence), on fol. 11^b.
3. فاتحه ثالثه در اسماء و صفات (God's names and attributes), on fol. 17^b.
4. فاتحه رابعه در انسان کبیر (the "greater-man," i.e. the macrocosm), on fol. 23^b.
5. فاتحه خامسه در انسان صغیر (the "lesser man," i.e. the microcosm, on fol. 34^a.
6. فاتحه سادسه در نبوت و ولایت (Prophecy and Saintship), on fol. 43^a.
7. فاتحه سابعه در فضائل و احوال مرتضی علیه السلام (the prerogatives of 'Alî and the history of his life), on fol. 55^a.

The following abbreviations used in the prolegomena as well as in the commentary can be explained as follows:—

ش = شارح, i.e. the commentator Maybûdî.

محی الدین = مفتح most probably a mistake for فتح, i.e. Muhyî-ud-dîn ibn 'Arabî.

د = محمود, i.e. Shaykh Mahmûd Shabistarî.

ظ = حافظ (negligently written ط), i.e. Hâfiẓ of Shîrâz.

ص = ابن فارض (negligently written ص) Ibn-i-Fâriḍ.

م = مثنوی, i.e. the Maṣnawî of Jalâl-ud-Dîn Rûmî.

The commentary on 'Alî's Dîwân begins thus on fol. 69^a:—

الناس من جهة التّنّال اكفاء الخ مفهوم تعريف اشارتست
به تعیین و تمیز *

Written in ordinary Nasta'liq with casual corrections on the margin.

The donor of this library says in a note on the fly-leaf that he purchased this MS. for Rs. 5/- only.

Not dated, apparently 18th century.

No. 159.

fol. 131; lines 21; size $7\frac{3}{4} \times 5$; $5\frac{3}{4} \times 3$.

ترجمه شمائیل النبی

TARJUMAH-I-SHAMÂ'IL-UN-NABÎ.

A Persian commentary on the Shamâ'il-un-Nabî of Abî 'Isâ Muhammad bin 'Isâ bin Saurah Tirmidî (d. A.H. 279 = A.D. 892)

treating of the personal features, manners, practices and characters of the prophet, by Hâjî رحمه الله الراجي المسمى (fol. 131^a), who completed it in Jumâdâ, A.H. 988 = A.D. 1580.

Beginning :—

* بہترین نوائی کہ بلبلان کلستان فصاحت و عندلیبان بوستان بلاغت *

The commentator was a pupil of Shaykh Shihâb-ud-Dîn Ahmad bin Hajar ul-Makkî (d. A.H. 973 = AD. 1565), who also wrote a commentary on the Shamâ'il-un-Nabî, cf. fol. 2^a. The original work شمائل النبی has been printed in Calcutta, A.H. 1252, with a Hindûstânî translation entitled اذوار محمدی.

Written in learned but ungraceful Nasta'liq within coloured-ruled borders with occasional emendations on the margin written in the same hand as the text.

Not dated, apparently 16th century.

No. 160.

foll. 282 ; lines 21 ; size 9 $\frac{3}{4}$ × 6 ; 6 $\frac{3}{4}$ × 3.

ترجمہ قطب شاہی

TARJUMAH-I-QUTUB SHÂHÎ.

A Persian translation of, and detailed commentary on, the famous Forty Traditions (چهل حدیث) of Bahâ-ud-Dîn Muham-mad ul-'Âmilî (d. A.H. 1030 = A.D. 1620), by Muham-mad bin 'Alî, better known as Ibn-i-Khâtîm ul-'Âmilî, who wrote it at the desire of Sultân Muham-mad Quṭub Shâh bin Quṭubshâh of Golconda (A.H. 989-1020 = A.D. 1581-1611).

Beginning :—

ای از تو حدیث معرفت را تبیین
دی ترجمہ وصف تو تفسیر مبیین

A detailed index of the contents occupies the first fourteen folios of the MS.

The forty traditions are :—

حدیث اول در ثواب کسی کہ چهل حدیث حفظ نماید

حدیث دوم در مرتبہ کسی کہ شناخت خدا حاصل کرده باشد

حدیث سوم در ثواب ادائی نمازهای پنجگانہ

fol. 37^a.

حدیث چهارم در بیان وضوی بیانی پیغمبر صلی اللہ علیہ و آله وسلم
fol. 41^a.

حدیث پنجم در تعلیم وضو امیرالمؤمنین علی کرم اللہ وجہ به محمد حنفیه و دعاها که در اثنای وضو خواندن آن سنت است
fol. 65^b.

حدیث ششم در تیم بیانی f. 74^a.

حدیث هفتم در فماز بیانی f. 82^a.

حدیث هشتم در بیان زکوٰۃ f. 89^a.

حدیث نهم در فضل و شرف ماه مبارک رمضان f. 90^b.

حدیث دهم در فضیلت حج و مناسک آن f. 103^a.

حدیث یازدهم در بیان جهاد f. 105^a.

حدیثدوازدهم در امر معروف و نهی منکر f. 111^a.

حدیث سیزدهم در انکه طلب روزی از وجہ حلال می باید f. 115^b.

حدیث چهاردهم سندی که امیرالمؤمنین علی رضی اللہ عنہ بجهت خریدن خانۂ قانسی شریح انسا فرموده f. 119^a.

حدیث پانزدهم در نهی از اعانت ظالم f. 124^a.

حدیث شانزدهم دعائی امیرالمؤمنین علی رضی اللہ عنہ جهت ادائی قرض f. 129^a.

حدیث هفدهم در تنزیه انبیا علیهم السلام از مذاہی f. 130^a.

حدیث هیجدهم در باب کسی که هم فشیذی و اختلاط با او باید کرد f. 144^b.

حدیث نوزدهم نشانیدن یهودی حضرت رسالت را صلی اللہ علیہ و آله وسلم بواسطۂ طلب حق خود f. 146^b.

حدیث بیست حکایت صور عیسیٰ علیه السلام با حواریان به دیهی که مردم آن مرد را بودند f. 148^a.

حدیث بیست و یکم سوال سلیم بن قیس از امیرالمؤمنین علی کرم اللہ وجہه از دروغ بستن مردم بر پیغمبر صلی اللہ علیہ و آله وسلم و جواب آن حضرت f. 154^a.

حدیث بیست و دوم وصیت امیرالمؤمنین علی رضی اللہ عنہ بامام حسن رضی اللہ عنہ f. 162^b.

حدیث بیست و سوم در پرهیز کردن از گناه f. 171^a.

- حدیث بیست و چهارم در ذم فحش گویان و بی حیایان f. 171^a.
 حدیث بیست و پنجم در کنیز خریدن حضرت عایشه رضی الله تعالیٰ عنہا و آزاد کردن f. 173^b.
- حدیث بیست و ششم نقل حضرت رسالت صلی الله علیه و آله و سلم
 حدیث قدسی را که کلام ضال الامن هدیت f. 177^b.
- حدیث بیست و هفتم دران که سوکند خوردن فرزند و بندۀ وزن
 بی اذن پدر و صاحب و شوهر صحیح نیست f. 185^b.
- حدیث بیست و هشتم حکم امیر المؤمنین علی رضی الله عنہ میان دو کس که توشۂ خود را با راه گذری خورده بودند f. 192^b.
- حدیث بیست و نهم در جمع کوئن رخت خود را از زیر ران مفلس
 و عتاب حضرت پیغمبر صلی الله علیه و آله و سلم باو f. 193^b.
- حدیث سی ام در نهی رسول خدائی صلی الله علیه و آله و سلم از بعض امور و بیان معنی گناه کبیره و صغیره f. 194^b.
- حدیث سی و یکم در انکه در عمل سنت حدیث ضعیف کافی است f. 216^b.
- حدیث سی و دوم تعلیم پیغمبر علیه الصلوۃ والسلام بتنیجه هدلی دعائی بواسطه سالم ماذدن از امراض در دنیا و دعائی بواسطه رستگاری در آخرت f. 219^b.
- حدیث سی و سیوم در اثبات شاد کردن خاطر مومن f. 222^a.
- حدیث سی و چهارم در ثواب فاش نکردن قبایح مردم و فرو خوردن خشم خود و تجهیز اموات f. 223^b.
- حدیث سی و پنجم در حرمت مومن نزد خدائی تعالیٰ و آنکه صلاح حال بندگان نسبت به ایشان به عمل می آید f. 225^a.
- حدیث سی و ششم صحبت امیر المؤمنین علی رضی الله عنہ با کمیل بن زیاد و شکایت آنحضرت از ابنای زمان خود به او f. 232^a.
- حدیث سی و هفتم در فضیلت نیت از عمل f. 241^a.
- حدیث سی و هشتم در توبه f. 251^b.
- حدیث سی و نهم در ذکر عذاب قبر و احوال موت f. 261^a.
- حدیث چهلم در بدن مثالی f. 275^b.

Written in a very neat and beautiful minute Nasta'liq within gold and coloured-ruled borders on greyish-blue papers with a beautifully illuminated head-piece. The text of the Hadîṣ (in red) is written in larger Naskh with vowels. The original folios have been mounted on new margins. The top-corners of foll. 120-282 are stained with water.

Not dated, apparently 18th century.

No. 161.

foll. 181; lines 30; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9 \times 4\frac{1}{4}$.

شرح کافی SHARH-I-KÂFÎ.

A Persian commentary on Abû Ja'far Muḥammad bin Ya'qûb bin Ishâq ur-Râzî ul-Kulînî's (d. A.H. 328 or 329 = A.D. 939 or 940) famous Shî'ah traditional work, *الكافی*, by Mullâ Khalîl ibn-ul-Ğâzî ul-Qazwînî (d. A.H. 1089 = A.D. 1678), who wrote it at the request of his royal patron Shâh 'Abbâs II of Persia (A.H. 1052-1077 = A.D. 1642-1667).

An index to the whole Arabic work is given on fol. 18^b; according to that it is subdivided into thirty-three books (كتاب) or even into thirty-four, if the روضة is added, but it, according to another authority, does not really belong to the کافی. These thirty-three books are as follows:—

- كتاب 4. ; كتاب الحجّة. 3. ; كتاب التوحيد. 2. ; كتاب العقل. 1.
- كتاب العشرة. 7. ; كتاب فضل القرآن. 6. ; كتاب الدعاء. 5. ; الایمان والکفر
- كتاب الصلوة. 11. ; كتاب الجنائز. 10. ; كتاب العيض. 9. ; كتاب لطهارة. 8.
- كتاب الجهاد. 15. ; كتاب الصيام. 13. ; كتاب الزكوة. 12.
- كتاب. 19. ; كتاب العقيقة. 18. ; كتاب النكاح. 17. ; كتاب المعيشة. 16.
- كتاب. 22. ; كتاب الصيد. 21. ; كتاب العتق والتدبیر والکتابة. 20. ; الطلاق
- كتاب الرزق والتجمل. 25. ; كتاب الاشربة. 24. ; كتاب الاطعمة. 23. ; الذبايح
- كتاب المواريث. 28. ; كتاب الوصايا. 27. ; كتاب الدواجن. 26. ; و المروءة
- كتاب. 32. ; كتاب الشهادات. 31. ; كتاب الديبات. 30. ; كتاب الحدود. 29.
- كتاب الایمان والذدور والکفارات. 33. ; القضايا والاحکام
- كتاب الروضة, only thirty books, and gives the following explana-

tion: Tûsî has entirely omitted the *كتاب العشرة* (book 7) and the *كتاب العقيقة* (book 18); he has besides counted as one book the *كتاب الحيض*, and the *كتاب الطهارة* and equally as one the *كتاب الاطعمة* and the *كتاب الاشربة* (which form here four books altogether, viz. 8, 9, 23, and 24).

The present commentary, comprising however only books 1, 2, 5, 6, 7, 8, 9 and 10, is extant in three volumes bound separately.

Vol. I containing the first two books, the *كتاب العقل* (fol. 19^a) and the *كتاب التوحيد* (fol. 71^a), begins thus with a preface:—

فتح صافی گنجینه شاهی شرح کافی احادیث راز داران الہی *

In the concluding line the commentator says that he completed the second book (*كتاب التوحيد*) on Wednesday, the 24th of Muḥarram, A.H. 1066 = A.D. 1655.

No. 162.

fol. 154; lines and size same as above.

Vol. II.

كتاب الدعاء This volume, comprising books 5, 6, and 7, viz. (fol. 1^b) *كتاب العشرة* (fol. 129^a), and *كتاب فضل القرآن*, begins thus:—

الحمد لله الذي قال في كتابه قل ما يعبر بكم ربی لولا دعاؤکم النج *

The commentator says in the beginning that after finishing the commentary on the first four books, he commenced this commentary on the fifth book *كتاب الدعا*. In the conclusion he informs us that he finished the seventh book on Thursday, the 27th of Jumâdâ, A.H. 1069 = A.D. 1658.

No. 163.

fol. 168; lines and size, same as above.

Continuation of the preceding copy.

This volume containing the commentary on the 8th, 9th, and 10th books of the *كتاب الحيض*, viz. (fol. 1^b) *كتاب الطهارة* (fol. 55^a), and *كتاب الجنائز* (fol. 80^a), begins thus:—

الحمد لله رب العالمين حمدا كثيرا و الصلوة على سيد الاولين والآخرين *

The commentator states in the beginning that he commenced to write this commentary on the كوفي in Shawwâl, A.H. 1064 = A.D. 1653, completed the first seven books in five years, and began the eighth (كتاب الطهارة) in A.H. 1069 = A.D. 1658. The concluding line says that the commentary on the الجنائز (book 10) was finished on Saturday, the 23rd of Rajab, A.H. 1070 = A.D. 1659.

The commentary was lithographed at Lucknow, 1891.

All the volumes are written by one scribe in beautiful minute Naskh within gold and coloured-ruled borders, with an illuminated head-piece at the beginning of each volume.

The Arabic text is overlined red. The text is introduced by the word اصل, the commentary by شرح, and the explanation by يعني.

A seal of a certain Zayn-ud-Dîn Ahmad Khân Bahâdur, dated A.H. 1229, is found in all the Volumes.

The colophon of the first volume is dated A.H. 1070.

No. 164.

fol. 233 ; lines 13 ; size $8\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4$.

كحل الجواهر

KUHL-UL-JAWÄHIR.

A work on the prerogatives of 'Alî treating of his miracles, noble deeds and qualities, etc., based on the Qurâن, Hadîṣ and the sayings of holy persons. The author, evidently a staunch Shî'ah, gives 'Alî undue preference over the other three Khalîfs and heaps insults upon them and their followers :—

Beginning :—

* كرس نامه انوار تجلی ذنویسند الخ

The name of the author or the title of the work is not given in the text, but in an endorsement on fol. 1^a it is called كحل الجواهر.

The copy is defective towards the end and breaks off abruptly with the words :—

* میفرماید کہ ام تحسدون الناس علی

Written in ordinary Indian Ta'lîq.

Not dated, apparently 19th century.

(5) Asceticism and Sufism (Prose works). (For Poetical works see Poetry).

No. 165.

foll. 296; lines 17; size $11\frac{3}{4} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

كنز السالكين

KANZ-US-SÂLIKÎN.

An ethico-mystical work containing religious teaching, moral precepts and pious observances, from a Sufic standpoint, intermixed with quotations from the Qurân, Hadîs, sayings of holy men and poets, the spiritual meaning of which is developed in prose and occasionally illustrated by some apologue or anecdote, by the well-known Sufic author Khwâjah Abû Ismâ'îl 'Abd Ullah Anshârî ul-Harawî, خواجه ابو اسماعیل عبد الله انصاری الہروی, who was born A.H. 396 = A.D. 1005, and died A.H. 481 = A.D. 1088.

Beginning:—

الحمد لله رب العالمين والعافية للمتقين والصلوة والسلام على خير خلقه اما بعد چنین گوید افعف عباد الله المحتاج الى
الباري عبد الله الانصاري النع *

It is divided into twenty-five chapters.

An index of the contents is given at the beginning of the MS.

Written in clear Indian Ta'lîq with rubrications, with a few additions and emendations on the margins.

Not dated, apparently 19th century.

No. 166.

foll. 439; lines 23; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$.

کیمیای سعادت

KÎMIYÂ-I-SA'ÂDAT.

A very valuable copy of the popular ethico-mystical work treating of the religious and moral obligations of a true Muslim, the external and the spiritual lives, man's duty to God, the qualities conducive to salvation, etc. etc., by Muhammed bin Muham-

mad ul-Ğazâlî ut-Ŧûsî who was born A.H. 450 = A.D. 1058, and died A.H. 505 = A.D. 1111.

Beginning :—

شکر و سپاس فراوان بعد ستاره آسمان و قطره باران و برگ درختان
و ریگ بیابان النغ *

This work, which may be considered as a popular abridgment of the author's own Arabic work احیاء علوم الدین, to which he refers in the preface to the present work, and the arrangement of which it follows, is divided into a preface and four books (رُكْن), each of which comprises ten chapters (اصل). The preface itself is subdivided into four chapters (عنوان). A detailed description of the contents is given on fol. 4^a.

It has been printed in Calcutta, without date, and lithographed in Lucknow A.H. 1279 and 1282, and in Bombay 1883.

Written in a very beautiful minute *Naskh* within gold and coloured-ruled borders, with a profusely illuminated and luxuriously decorated double-page 'Unwân in the beginning. The third and the fourth Rukn begin with a beautifully illuminated frontispiece. The Arabic quotations and the divisions are written in gold, blue and red.

The scribe عبد اللطیف بن محمد بن عبد اللطیف الکاتب says that he completed the transcription on Monday the 12th of Rabi' I., A.H. 903.

A note on fol 439^b says that this copy was transcribed from, and collated with, the author's copy.

A very valuable copy, written mostly in the author's hand, is preserved in the Bankipur Library.

No. 167.

fol. 277; lines 17; size 10 × 6½; 7½ × 4½.

THE SAME.

A defective and damaged copy of the preceding work. The MS. is defective at the beginning and opens abruptly with the words ... رُكْن سیوم از کتاب کیمیایی سعادت در مهملکات و آن نیزده اصل است corresponding with line 11, fol. 4^a, of the preceding copy.

Written in a very clear Indian Ta'lîq, except the first six folios which are written in ordinary Ta'lîq. Several folios are loosened and many pasted over with thick patches.

Not dated, apparently 18th century.

No. 168.

foll. 132; lines 25; size $11\frac{3}{4} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{3}{4}$.

THE SAME.

A still more defective copy of the same work. Folios are missing at the beginning as well as towards the end. It opens abruptly with the words:—

و پوست و گوشت ظاهر بیش نشناشی *

corresponding with line 18, fol. 4^b, of copy No. 166 and breaks off in the concluding portion of the third Rukn, with the following words اگر فرا گذارم زیان این سلیم است و اگر حدیث زهر corresponding with line 21, fol. 305^a, of copy No. 166.

Written in ordinary but legible Indian Ta'lîq. The upper portion of the latter half of the copy is worm-eaten and damaged, but fortunately the text is not affected.

Not dated, 19th century.

No. 169.

foll. 118; lines 15-21; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

انیس الارواح

ANÎS-UL-ARWÂH.

Discourses of Khwâjah ‘Uşmân Hârûnî written down from his lips by his disciple and successor the celebrated Khwâjah Mu‘în-ud-Dîn Chishtî (d. A.H. 633 = A.D. 1235), who established the Chishtî order in India.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ... بدان اسعدك الله تعالى
این اخبار و آثار و احوال اولیا *

According to the preface these discourses were uttered in twenty-eight successive sittings in the mosque of Khwâjah Junayd at Bağdâd. The sittings (مجلس) are as follows:—

مجلس اول سخن در ایمان افتاده بود

مجلس دوم سخن در مناجات

مجلس سیوم سخن در خرابی شهر افتاده بود

مجلس چهارم سخن در فرمابندی اربی زنان افتاده

مجلس پنجم سخن در صدقه دادن افتاده fol. 12^b.
 مجلس ششم سخن در شراب خوردن افتاده fol. 14^b.
 مجلس هفتم سخن در آزار مومنان افتاده fol. 16^a.
 مجلس هشتم سخن در قذف گفتن افتاده fol. 18^b.
 مجلس نهم سخن در کسب افتاده fol. 20^b.
 مجلس دهم سخن در مصیبت افتاده fol. 22^a.
 مجلس یازدهم سخن در کشتن جانوران fol. 24^a.
 مجلسدوازدهم سخن در سلام گفتن fol. 24^b.
 مجلس سیزدهم در نماز افتاده fol. 25^a.
 مجلس چهاردهم سخن در سوره فاتحه و اخلاص افتاده fol. 27^a.
 مجلس پانزدهم سخن در صفت جذت افتاده fol. 27^b.
 مجلس شانزدهم سخن در فضیلت مسجد افتاده fol. 28^b.
 مجلس هفدهم سخن در دنیا و مال گرد کردن افتاده fol. 29^a.
 مجلس هزدهم سخن در عطسه (To Sneeze) افتاده fol. 30^a.
 مجلس نوزدهم سخن در بازک نماز افتاده fol. 30^b.
 مجلس بیستم سخن در مومن افتاده fol. 32^b.
 مجلس بیست و یکم سخن در حاجت روا کردن مؤمنان fol. 33^b.
 مجلس بیست و دویم سخن در آخر الزمان fol. 34^a.
 مجلس بیست و سیوم سخن در یاد کردن مرگ fol. 35^a.
 مجلس بیست و چهارم سخن در چرا غ فرستادن در مسجد fol. 35^b.
 مجلس بیست و پنجم سخن در درویشی و فقر fol. 36^a.
 مجلس بیست و ششم در شلوار دراز پایچه fol. ib.
 مجلس بیست و هفتم سخن در عالمان و امیران fol. 36^b.
 مجلس بیست و هشتم سخن در توبه fol. 37^a.

Written in careless Indian Ta'lîq with the headings in red.
The copy is full of clerical mistakes.

Dated 1164 Bengali year.

The above treatise is followed by a fragment of a theological work (fol. 39-118) dealing with Muhammadan ecclesiastical law, comprising purification or ablutions, prayers, alms, fasting and pilgrimage, chiefly based on the traditions of the Prophet.

It opens abruptly :—

که از صحابه در زمان آنحضرت اجتهاد واقع میشد و بر مجتهد ملامت
نیست اگرچه ثواب نکند * -

and breaks off :—

دمیده میشود دران و در بعضی شرح و هدایه ...

Written in minute Ta'lîq with the Arabic quotations over-lined in red.

Not dated, apparently 19th century.

The MS. is separated from the original binding and is in a damaged condition.

No. 170.

foll. 119; lines 15; size 9×5 ; $5\frac{1}{4} \times 2\frac{3}{4}$.

راحٰت القلوب

RÂHAT-UL-QULÛB.

Discourses and teachings of the celebrated saint Farîd-ud-Dîn, surnamed Ganj-i-Shakar (d. A.H. 664 = A.D. 1265), taken down from his lips by his disciple Nizâm Ahmed Badâ'ûnî نظام احمد بداؤنی. The date of completion of the work, given in the preface, is Wednesday, the 16th of Rajab, A.H. 656 = A.D. 1258.

Beginning :—

الحمد لله رب العالمين ... ابن جواهر كفاح الهم ربانی و ابن زواهر

* فضل علوم سبحانی

Written in clear Nasta'lîq within coloured-ruled borders.

Dated 10th Jumâda, A.H. 1020.

Scribe :— فتح الله شیخ محمد فاروقی.

No. 171.

foll. 112; lines 12; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

نزهۃ الا رواح

NUZHAT-UL-ARWÂH.

A Sûfi work in mixed prose and verse treating of the nature and rules of the spiritual life, illustrated by anecdotes and sayings of holy men, by Husayn bin 'Âlim bin Abul Hasan ul-Husaynî

حسین بن عالم بن ابی الحسن الحسینی (d. A.H. 718 = A.D. 1318), who completed it according to the concluding lines (fol. 112^a) in A.H. 711 = A.D. 1311.

The work begins thus after a short prolegomena of five lines by a different person :—

الحمد لله رب العالمين على كل حال قال سیدنا و مولينا
حسین بن عالم بن ابی الحسن الحسینی قدس الله روحه
after which the usual beginning of the work reads thus :—

* بتوفيقش چو روشن دیدم آواز الخ *

The work is divided into 28 chapters.

Written in ordinary Nasta'liq.

Dated 7th Sha'bân, A.H. 1066.

Scribe : نظر محمد —

The MS. is worm-eaten in some places.

No. 172.

foll. 287; lines 15; size 10½ × 7¾; 6¾ × 3½.

شرح نزهة الارواح

SHARH-I-NUZHAT-UL-ARWÂH.

A commentary on the preceding work by 'Abd-ul-Wâhic Ibrâhîm, عبد الواحد ابراهيم, completed A.H. 985 = A.D. 1577.

Beginning :—

* رب اشرح لي صدري ويسر لي امري الخ

The commentary begins on fol. 2^a.

Written in ordinary Indian Ta'lîq on papers of various colours within coloured-ruled borders. The text is over-lined in red.

The MS. ends with the commentary on the following verse belonging to the latter portion of the 27th chapter, corresponding with line 1, fol. 109^b, of the preceding copy :—

همي باشم چنین بى صبرو آرام * مگر در جوى من باز آيد آن آب

In order to give an air of completeness to the MS., a colophon dated 6th Sha'bân, A.H. 1258, with the scribe's name نیخ محمدی, بردوانی, is added at the end.

No. 173.

foll. 643; lines 17; size $10\frac{3}{4} \times 7$; $6\frac{3}{4} \times 3\frac{1}{2}$.

فصل الخطاب

FAŞL-UL-KHITÂB.

An encyclopaedia of Sufic lore, containing extracts from the works of the greatest Arabic and Persian mystics, with an account of the lives, deeds and sayings of the Prophet, the Khalîfs, the twelve Imâms and the renowned saints and mystics, based upon the most authentic Sunnî sources, to the exclusion of Shî'ah traditions, which are rejected as arrant heresies, by Muhammâd bin Muhammâd bin Maḥmûd ul-Hâfiẓî ul-Bukhârî, commonly known as Khwâjah Muhammâd Pârsâ (محمد بن محمد بن محمود الحافظی المعروف به خواجہ محمد پارسا) (d. A.H. 822 = A.D. 1420).

Beginning, on fol. 123^b:

الحمد لله الدال لخلقه على وحدانية باعلامه و آياته المتعرف

* الى اوليائه

The work is preceded by a glossary on it, comprising foll. 13-114.

An index of the contents of the work followed by a separate index of the names of the persons occurring in the work is given on foll. 115^a-120^b. The interesting documents on mysticism, contained in the work, are fully described in Flügel, iii., p. 421. A biographical notice of the author, extracted by the donor from the Nafâhât of Jâmî, the Râshhât of Husayn ul-Wâ'iz ul-Kâshifî and the I'lâm-ul-Akhbâr of Maḥmûd-ul-Kafawî, is given on fol. 1^a and again on fol. 121^a.

A valuable copy of the work, dated A.H. 845, is preserved in the Bankipur Library.

Written in ordinary Indian Ta'lîq, at the desire of the donor Maulavî Sayyid Sadr-ud-Dîn Ahmad, by Tâlib-ur-Râhmân of Mângal Kothî. Dated Friday, the 4th of Assin, 1297 Bengal year.

No. 174.

foll. 256; lines 19; size $9\frac{1}{2} \times 7$; $6\frac{3}{4} \times 4$.

تحقیقات

TAHQÎQÂT.

A dogmatic work on the principles and doctrines of Sûfism, with an exposition of the nature and different stages of the Sufic road (سلوک) and of spiritual life in general, including a mystical

explanation of the letters of the Arabic alphabet and ninety-nine attributes of God.

Beginning :—

الحمد لله الذي اخترع ماهيات الاشياء بغير بقىض وجودة الخ *

Neither the title of the work nor the name of its author is given in the text, but in an endorsement on fol. 1^a, apparently belonging to the same period as the MS. itself, it is called the *Tahqîqât* of *Khwâjah Pârsah*, evidently identical with the same *Muhammad bin Muhammad bin Mahmûd ul-Hâfiẓî ul-Bukhârî*, commonly known as *Khwâjah Muhammad Pârsâ*, noticed in the preceding No.

The endorsement written in red *Nas̄kh* runs thus :—

هذا كتاب (ب) تكذيبات من مصنفات حضرت خواجة محمد پارسا

قدس سره *

The MS. is written by different hands :—

Foll. 1^b-8^b in careless *Nas̄kh* and *Nasta'liq*

Foll. 9^a-40^b in ordinary *Nasta'liq*.

Foll. 41^a-136^b in good *Nasta'liq*.

Foll. 137^a-256^b in the same hand as the first eight folios.

Marginal notes and emendations are occasional. The following note at the end says that this MS. was compared with a copy belonging to ملا پایندہ اخصیکتی.

فوج الفراغ من مقابلة هذه النسخة الشريفة بنسخة حضرت هدایت
منزلت ولایت مرتدت سالک مسالک الشريعة مالک ممالک الطريقة
غوث الانام ملادا حضرت ملا پایندہ اخصیکتی نور الله مضجعه *

Dated, Rajab, A.H. 1023.

The margins of the folios, mostly of the latter half of the MS., are worm-eaten.

No. 175.

foll. 440; lines 21; size 12 $\frac{3}{4}$ × 8 $\frac{3}{4}$; 9 × 5 $\frac{1}{4}$.

لطائف اشرفی

LATA'IF-I-ASHRAFI.

The discourses of Sayyid *Ashraf Jahângîr Simnânî*, who came to Bengal, became a disciple of 'Alâ ul-Haqq Lâhaurî Bangâlî (d.

A.H. 784 = A.D. 1382), and finally settled in a village near Jaun-pûr, where he died shortly after A.H. 840 = A.D. 1436, collected by his disciple Niżām-un-Dîn Yamanî, who calls himself in the preface نظام حاجي غريب اليماني

Beginning :—

* الحمد لله الذي شرف العارفين بتشریف العرفان والایقان

It is divided into a Muqaddimah, sixty Laṭīfahs, and a Khâtimah, described on foll. 3^b-5^a.

Written in bold Indian Ta'lîq within coloured-ruled borders. The copy is collated throughout and is full of corrections, emendations, and marginal notes

Foll. 98-99 and 381-388 are bound upside down. The last five folios really belong to the 52nd Laṭīfah.

The scribe شیخ گپاسی ابن شیخ کالو says that he transcribed the copy at the desire of میر سید اشرفی and میر سید درگاهی

Dated A.H. 1108.

No. 176.

foll. 245; lines 15; size 8½ × 5; 6 × 3.

مکتوبات اشرف

MAKTŪBĀT-I-ASHRAF.

Letters of the same Sayyid Ashraf Jahāngîr-us-Simnânî, edited by his successor Ḥâjî ‘Abd-ur-Razzâq ul-Ḥasanî ul-Ḥusaynî us-Simnânî ul-Jîlânî, in A.H. 869 = A.D. 1464.

Beginning :—

* الحمد لله الذي كتب آيات الوجود على صحائف الانفس والآفاق

The letters, a full table of which is given on foll. 2^b-8^b, are 75 in number. The headings of the last two letters are wanting. The two appendices, viz. (1) A Khâtimah, consisting of genealogical tables, showing the spiritual filiation of the saints from Muhammad to the time of the composition, and (2) A Takmilah, consisting of a manual of general history, from the earliest times to the period of Ashraf, found in the British Museum copy, is wanting in this MS.

The first nine folios are written in good Nasta'lîq and the remaining portion of the MS. in careless Ta'lîq.

Not dated, apparently 19th century.

No. 177.

foll. 385; lines 25; size $9\frac{3}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{4}$.

مكتوبات عبد الله قطب

MAKTÙBĀT-I-'ABD ULLAH QUTB.

A very rare, old, and extremely valuable copy of about four hundred letters of mystic tendency on various topics of religion, theology and law, philosophy, moral teaching, and mystic theosophy, by 'Abd Ullah Qutb bin Muhyî to his spiritual brethren.

Beginning :—

من عبد الله قطب بن محيي إلى الإخوان الالبيين كثراهم الله وبارك عليهم أجمعين - فلما انعم الله على إخواننا الخ *

Dr. Ethé in his India Office Lib. Cat. No 1881 (where a copy of this work is noticed), expresses his doubt about the period during which the author flourished. He mentions several names to whom the letters are addressed and remarks thus :—" If the first-named Afdal-ud-Dîn Muhammâd should be identical with the father of 'Abd-us-Samad, Afdal Muhammâd, who died A.H. 1003 = A.D. 1594, we would have a certain basis for fixing the time in which the author of these letters flourished. . . . In the letters themselves there is not the slightest date or hint about 'Abd Ullah Qutb's life."

The following particulars are, however, the result of a careful survey of the MS. under notice :—

The full name of the author of these letters as given by himself on fol. 6^b is : ابو يزيد قطب بن محيي بن محمود الانصاري — الحرجي (الخرجي) السعدي آل سعدي. The last word seems to be a mistake for

On the same folio he gives us the following date of a *catena* (*Isnâd*) written by him :—Friday, the 4th of *Rabî' I.*, A.H. 891 = A.D. 1486.

On fol. 353^a, is an Arabic *Qasîdah* which the author composed on Thursday, the 20th of *Ramadân*, A.H. 893 = A.D. 1487.

Fol. 339^a. A letter addressed to *Shaykh Muhibb-ud-Dîn Muhammâd*, dated Friday, 11th *Rajab*, A.H. 888 = A.D. 1483.

The names of the persons, to whom the letters are generally addressed, are as follows :—

عماد الدين جعفر - مجدد الدين سعيد - علاء الدين ابراهيم - شمس الدين أبي سعيد - نظام الدين درويش - صدر الدين محمد - ركن الدين حسن -

كريم الدين محمد - عمار الدين محمد - غياث - مبارز الدين محمد - شهاب الدين داؤد - افضل الدين - درويش تاج الدين محمد - محب الدين خليل الله - شيخ محمد نصر الله - محمد مجدد الدين محمد - نور الدين معين الدين خليل الله - زين العابدين علي and others.

The references found in the work are Muhyî-ud-Dîn Ibn-ul-'Arabî (d. A.H. 656 = A.D. 1258), Farîd-ud-Dîn 'Attâr (d. A.H. 627 = A.D. 1229), Jalâl-ud-Dîn Rûmî (d. A.H. 672 = A.D. 1273); Imâm 'Abd Ullah Yâfi'î (d. A.H. 768 = A.D. 1366); Sa'dî Shîrâzî (d. A.H. 690 = A.D. 1291), Hâfiż of Shîrâz (d. A.H. 791 = A.D. 1388). The special headings of some of the letters enumerated in Ethé loc. cit., are not found in this copy. Although the Sûfic order to which the author belonged, can not be ascertained, it would appear from these letters that his authority on the subject was very high and that he himself was a Sûfi of a very exalted position.

Written in beautiful learned Nasta'lîq within gold and coloured-ruled borders with an illuminated, but now faded, head-piece.

The MS. seems to be slightly defective towards the end where it suddenly breaks off with the heading of a letter addressed to Rukn-ud-Dîn Hasan :—

من عبد الله قطب بن محب الى الامير ركن الملة و الدين
حسن - اما بعد با وجود

The folios, mounted on new margins, are loosened or detached in many places.

Not dated, apparently 16th century.

No. 178.

foll. 372; lines 19; size $9\frac{3}{4} \times 6$; 7×4 .

عبدات الخواص

'IBÂDÂT-UL-KHAWÂS.

A compendium of Muhammadan theology, law and Sûfism, containing directions of a decided Sufic tendency relating to prayers, religious observances, based upon the precepts of the Prophet and other holy men and moral conduct, by the famous Shaykh Muhibb-Ullâh of Ilahâbâd who died there A.H. 1058 = A.D. 1648.

The copy is defective and full of gaps and many a hiatus. The top corners of the first fourteen folios, supplied lately, have

been left blank and several folios are missing at the beginning. It opens abruptly thus :—

* اند بخلاف معتزله و خارجي و مثل ايشان *

In the conclusion the author tells us that he commenced to write the work on the 27th of Ramadân, A.H. 1051 = A.D. 1641, but that he became ill on the 8th of Muâharram, A.H. 1052 = A.D. 1652. He, however, set to work again and finished the composition on the 11th of Rabî' I., A.H. 1053 = A.D. 1653.

Spaces for headings are left blank throughout the copy.

Written in different hands :—

Foll. 1-188, in careless small Ta'lîq inclined to Nîm Shikast.

Foll. 189-220, bold fair Nasta'lîq.

Foll. 221-305, the same as foll. 1-188.

Foll. 306-372 large careless Ta'lîq inclined to Naskh.

Dated Friday, 11th Safar, A.H. 1130.

Scribe : سید شکر اللہ ولد سید محمد باقر مانکپوری —

Occasional marginal notes. The copy is worm-eaten in some places.

No. 179.

foll. 65 ; lines 13 ; size $6\frac{1}{4} \times 3\frac{3}{4}$; $4\frac{1}{4} \times 1\frac{3}{4}$.

شطحيات

SHATHIYYÂT.

Şûfic aphorisms on mystic doctrine, illustrated by the sayings and deeds of eminent saints and mystics, by prince Dârâ Shikûh (d. A.H. 1069 = A.D. 1658), who completed it, according to the preface, in A.H. 1062 = A.D. 1651.

Beginning :—

* احديرا ست حمد بيحد که صمد و حامد و محمود اوست

Each topic, consisting of a saying or deed of a saint or a mystic, is called شطح. Foll. 1 and 2 are followed by an hiatus. Several folios are also wanting at the end. The title of the work could not therefore be found in the text. In an endorsement on fol. 1^a, it is called شطحيات دارا شکوهی.

The MS. breaks off with the following words :—

بزرگى گفت محمد را دیدند و نشناختند و خدا را ندیدند و بشناختند
آه آه هرگه محمد را نشناخت خدا را نشناخت

Written in good Nasta'lîq within gold and coloured-ruled borders with an ordinary illuminated head-piece.

The MS. is worm-eaten, mended and pasted over in many places.

Not dated, apparently 18th century.

No. 180.

fol. 178 ; lines 19 ; size $10\frac{1}{4} \times 6$; $7\frac{3}{4} \times 4$.

نور القلوب NÛR-UL-QULÛB.

The discourses, spiritual teachings and miraculous deeds of Sûfî Âbâdânî, who, according to this work (fol. 36^b), was born in A.H. 1151 = A.D. 1738, and died (fol. 119^b) 18th Rabi' II., A.H. 1220 = A.D. 1805, together with an account of his spiritual guide Shaykh Muhammâd Hayâ Sindhî (d. A.H. 1188 = A.D. 1774, cf. fol. 34^b), his followers, and descendants, and contemporary Shaykhs, by his disciple Sayyid Amjad 'Alî سید امجد عالی who completed the work in A.H. 1226 = A.D. 1811.

Beginning :—

هزار هزار شکر و سپاس مر احديرا که مصباح القلوب العارفین را
به تجلیات ذات منور ساخت *

The work begins with a short historical account of the Prophet and the four early Khalîfs. It is divided into five chapters, each of which is sub-divided into several sections, enumerated on foll. 17^b-18^a.

Written in ordinary Indian Ta'lîq on thick papers at the desire of one Mirzâ Fayyâd-ud-Dîn

Dated Friday, 1st Sha'bân, A.H., illegible. The year of transcription given here reads سنه يکھزار... و شش هجری probably 1206.

No. 181.

fol. 47 ; lines 15 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

مناقب غوثیہ MANÂQIB-I-GAUŞIYAH.

A treatise on the prerogatives and the miraculous deeds of the great saint Shaykh 'Abdul Qâdir Jîlânî (d. A.H. 561 = A.D. 1165), by Muhammad Shâdiq Shihâbî محمد صادق شہابی.

Beginning :—

* الحمد لله الذي جعل كرامات الولي الخ

Written in careless Indian Ta'lîq.

Not dated, apparently 19th century.

No. 182.

foll. 36 ; lines 15 ; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{3}{4}$.

كمال السالكين

KAMÂL-US-SÂLIKÎN.

A mystical tract containing some discourses and sayings of Shâh Ni'mat Ullah Yamanî ul-Jilâni, who, according to an endorsement on a fly-leaf at the beginning, was a disciple of the famous devotee Farîd-ud-Dîn surnamed Shakarganj (d. A.H. 664 = A.D. 1265), collected by his disciple Khâdim.

Beginning :—

سپاس قدسی اساس مرملکی را که آرائش عالم و نظام کارخانہ

بنی آدم بید قدرت ارسن *

The discourses, which, according to the preface, were uttered on various occasions, relate to various points of mystical doctrine and maxims of Sûfism, followed by the mystical meanings of the 99 attributes of God.

Written in ordinary Ta'lîq.

Dated Tuesday, 26th Rabî' I. (the year is not given), apparently 19th century.

Scribe :— عبد الغذی ولد محمد حسین

No. 183.

foll. 153 ; lines 13 ; size 7×4 ; $5\frac{3}{4} \times 3$.

درر نظامیہ

DURAR-I-NIZÂMIYAH.

The discourses and utterances of the celebrated saint Nizâm-ud-Dîn Auliyâ (d. A.H. 725 = A.D. 1324), taken down from his lips by one of his disciples, whose name, fol. 17^a, on account of a stain, is only partly legible thus :—

بندۂ امیدوار لطف رسول مختار علی بن محمود جاندار ...

Beginning :—

•تحمید لا نهایة و تسبیح بی غایت مر خدایرا که ...

The well-known poet Mîr Hasan's collection of the saint's discourses, entitled فوائد الغواد (Rieu, p. 972^a), and another collection entitled راحت المحبين (Rieu, p. 973^b), are different from the present collection.

All the folios of the MS. are covered throughout with a kind of thin paper, which in many instances renders the text indistinct and even illegible.

Written in fair Nasta'lîq.

Not dated, apparently 19th century.

No. 184.

foll. 97; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

ملفوظات شیخ علاء الدولة

MALFŪZĀT-I-SHAYKH 'ALĀ-UD-DAULAH.

The discourses of the celebrated saint Shaykh 'Alâ-ud-Daulah Simnânî (d. A.H. 736 = A.D. 1335), collected by Iqbâl bin Sâbiq us-Sijistânî. اقبال بن سابق السجستانی.

Beginning —

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و بعد

* این فواید چند است که حضرت شیخ الاسلام

The work is not divided into chapters or sections.

Written in ordinary Indian Ta'lîq, within coloured-ruled borders.

Not dated, apparently 19th century.

No. 185.

foll. 148; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

ترجمة خلاصة المفاحن

TARJUMAH-I-KHULĀSAT-UL-MAFĀKHIR.

A Persian translation of 'Abd Ullah Yâfi'i's (d. A.H. 768 = A.D. 1366) Khulâsat-ul-Mafâkhir, by an anonymous author. The original work consists of two hundred stories, but only 193 are found in this copy of the translation.

Beginning :—

الحمد لله رب العالمين ... ميدگوید اضعف العباد اصلح الله شأنه که
چون کتاب خلاصة المفاخر *

These stories, which mostly refer to the great saint Shaykh 'Abdul Qâdir Jilâni (d. A.H. 561 = A.D. 1165), relate to the various doctrines of Sûfism. Each story is preceded by the name of the Shaykh on whose authority it is related.

There are many gaps throughout the copy. The name of Shaykh 'Abdul Qâdir is always written in red.

Written in a very neat Nasta'lîq.

Not dated, apparently 19th century.

No. 186.

foll. 202; lines 14; size $7 \times 4\frac{1}{2}$; $4\frac{3}{4} \times 4\frac{3}{4}$.

روضۃ السالکین

RAUDAT-US-SÂLIKÎN.

The discourses and sayings of the great saint Khwâjâh 'Abd-ul-Khâliq of Gujdawân (near Bukhârâ), and of the celebrated Khwâjâh Bahâ-ud-Dîn Naqshband, whose real name was Muhammâd bin Muhammâd ul-Bukhârî, the founder of the Naqshbandî order (d. A.H. 791 = A.D. 1389). The above-named Gujdawânî was a pupil of Khwâjâh Yûsuf Hamadâni and died A.H. 575 = A.D. 1179. These discourses were collected by 'Alî bin Mahmûd ul-Abîwardî ul-Kûrânî, علی بن محمود الابیوردي الكوراني cf. 1^b.

Beginning :---

انجنا که کمال کبیریا تو بود عالم نم از بحر عطای تو بود

Scanty notes on the margin.

Written in fair but learned Nasta'lîq on gummy papers, pasted with patches in many places. The margins have been mended throughout. Marginal notes are not infrequent.

Dated 3rd Sha'bân, A.H. 948.

Scribe :— سید نصر الله الحسینی

Fol. 1^a contained several seals and 'Ard-didahs of the nobles of the Timuride courts of India, but unfortunately almost all of them have been effaced, disfigured or otherwise rendered illegible.

قابلخان خانہ زاد بادشاہ عالمگیر.

No. 187.

foll. 188; lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$; 6 x 3.

ترجمہ رسالہ فخر الحسن

TARJUMAH-I-RISĀLAH-I-FAKHRL-HASAN.

A Persian translation of Muhammad Fakhr-ud-Dīn's (who according to this work, fol. 3^a, died on 27 Jumādā II, A.H. 1195 = A.D. 1784, and was buried at Dihlī near the tomb of Khwāja Qutb-ud-Dīn Bakhtiyār Kākī) Arabic treatise, entitled رسالہ فخر الحسن, containing a Sūfīc interpretation of some points of Muhammadan law and theology, such as, prayers, religious observances, moral conduct, etc., based upon the precepts of the Prophet and other holy men, by Kalīm Ullah bin Ṣan'at Ullah بن صنعت الله.

Beginning :—

خدا یا سپاس و ستایش تو از تو فایق و اعتراف بعجز و قصور الخ *

The work is not divided into any sections or chapters.

Written in careless Indian Ta'līq on various coloured papers
The Arabic text is over-lined red.

In the colophon the scribe محمد عبید says that he copied the MS. for one Hāfiẓ Hasan.

Not dated, apparently 19th century.

No. 188.

foll. 180; lines 17; size $11\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

حقایق الدقائق

HAQĀ'IQ-UD-DAQĀ'IQ.

A Sūfī work in prose and verse, by Ahmed Rūmī احمد رومی.

Beginning :—

ابتداء با نام رحمـن رحيم دستگیر مرد وزن در روز بیم

The work consists of eighty chapters, each of which begins with a Quranic verse or Hadīṣ, as a text, followed by a Persian translation, and some appropriate quotations from the Maṣnawī of Jalāl-ud-Dīn Rūmī. The spiritual meaning is then developed in prose, and afterwards illustrated by some anecdote, in the same metre as the Maṣnawī.

Written in fair Nasta'liq within red-ruled borders by Asad 'Alî of Jaunpur, pupil of Anwar 'Alî.
Dated 28th Shawwâl, A.H. 1272.

No. 189.

foll. 56; lines 13; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 4$.

محفل حارفان

MAHFIL-I-'ÂRIFÂN.

A Sûfî treatise in prose and verse, dealing with the doctrines of spiritual life and the spiritual progress of the soul through its various stages, by an anonymous author.

Beginning :—

در ستایش بی پایان و نیایش بیکران صانع دو جهان الخ *

The work consists of prose and poetical selections from other works, e.g. the Maṣnawî of Jalâl-ud-Dîn Rûmî, the Gulistân of Sa'dî, the Dîwân-i-Shams-i-Tabrîz, the Gulshan-i-Râz, the Zâd-ul-Musâfirîn, the Nuzhat-ul-Arwâh, the Manṭiq-uṭ-Tayr, the Majma'-ul-Bahrâyn, etc., etc. The spiritual meaning of each selected passage or line is developed in prose. It is divided into thirty sections, called مُحَفَّل, the headings of which are enumerated on foll. 1^b-2^a; but the MS. breaks off in the middle of 19th section with the following words :—

گر نخسید بر کشاید حد بصر

Written in ordinary Ta'lîq.

Not dated, apparently 19th century.

No. 190.

foll. 102; lines 11; size $6\frac{3}{4} \times 4$; $3\frac{3}{4} \times 2\frac{1}{2}$.

Collection of Sûfî treatises.

I. Foll. 1-88^a. A religious tract, without any title, ascribed in the colophon to the popular saint Khwâjah 'Ubayd Ullah Ahrâr (b. A.H. 806 = A.D. 1403, d. A.H. 895 = A.D. 1489), on the various stages of the mystic road and consisting of invocations to God, followed by pious exhortations intended for devotees.

Beginning :—

خداؤندا بعرت آنکه بفردانیت ذات متفردي و بوحدانیت صفات
 متصفي النع *

The work is written in prose, mixed with verses and suitable quotations from the Qurân.

Written in a very beautiful Nîm-Shikastah hand within coloured-ruled borders.

The Arabic quotations, written in larger Naskh, are in red.

The colophon says that the transcriptions was completed on Monday, the 27th of Ramadân, A.H. 1110, the forty-third regnal year of 'Alamgîr, at Peshawar, on the memorable occasion when the army of Bahâdur Shâh reached that country.

Scribe :—محمد عتیق اللہ.

Dr. Ethé, Ind. Office Lib. Cat. No. 1919 (3), while noticing a copy of the above tract, remarks thus :—" From some incidental remarks we conclude that this treatise is due to 'Alâ-ud-Dîn Muhammad Bukhârî 'Attâr, the principal disciple of Bahâ-ud-Dîn Naqshbandî, who died A.H. 802 = A.D. 1400, or at least taken from his sayings." But in the following colophon, to which a reference has been made above, the scribe, who was attached to 'Alamgîr, fully convinces us that the tract in question is due to Khwâjah 'Ubayd Ullah Ahrâr :—

تمام شد این رساله کرامي القدر از مصنفات قطب القطب حضرت خواجه عبید الله احرار ولی بتاریخ بیست و هفتم حضرت رمضان روز دوشنبه سنه ۱۱۰۰ (read ۱۱۱۰) چهل و سه از جلوس همایون عالمگیری خلد الله تعالیٰ ملکه و سلطانه و افاض على العالمین بره و احسانه در بلده پشارو هنگامی که رایات عالیات متعالی درة الناج خلافت و جهانداری بهادر شاهی این سر زمین را منور ساخته بر دست بندۀ جالی (sic) بدرگاه حضرت الله محمد عتیق الله سلمه الله و غفر الله له ولوالدیه
 محمد عتیق الله سلمه الله و غفر الله له ولوالدیه

II. Foll. 89^a-93^a. A smaller tract on the nature and rules of spiritual life explained according to the principles observed by Khwâjah Bahâ-ud-Dîn Naqshband and his Khalîfahs.

Beginning with a Rubâ'î :—

سررشته دولت ای برادر بکف آر وین عمر گرامی بخشارت مگذار
 دایم همه جا با همه کس در همه حال میدار نهفته چشم (و) دل جانب یار

محمد عتیق الله.

Dated 28th of Ramadân.

III. Foll. 93^a-97^a. Another mystical tract, inscribed رساله حورانيه, containing an explanation of the following Rubâ'i of the celebrated Shaykh, Abû Sa'îd bin Abul Khayr, who died in A.H. 440 = A.D. 1048 by 'Ubayd Ullah Mahmûd ush-Shâshî عبید اللہ مہمود الشاشی :-

حورا بننظاره نگارم صف زد رضوان ز تعجب کف خود برکف زد آن خال سیه براں رخان مطرف زد ابدال ز بیم چنگ در مصحف زد

The explanation of the Rubâ'i is preceded by somewhat detailed introductory remarks on mystical contemplation and speculation.

Beginning :—

الحمد لله فياض الحكم و المawahب والموصى الى الطالبين *

The explanation itself begins on fol. 96^a :—

يقول العبد الضعيف عبید اللہ مہمود الشاشی که مراد از حوز آن جماعتند از حوران و غیر ایشان که بر سر بیمار حاضر می شوند در حال

مردن النع *

IV. Foll. 97^b-100^a. A mystical explanation of some of the sayings of the great Shaykh, Khwâjah 'Abd-ul-Khâliq Gujdawânî (d. A.H. 575 = A.D. 1179) as interpreted by eminent Shaykhs.

Beginning :—

ذكر حضرت خواجه عبد الخالق غجدواني قدس سره از خلفای حضرت خواجه یوسف همدانی اند همیشه بر متابعت رسول الله صلی اللہ علیہ وسلم می بوده اند *

It is dated (fol. 100^a), Peshawar, the 21st Shawwâl, A.H. 1110.

V. Foll. 101^b-102^b. A special form of certain prayers and invocation used by Khwâjah 'Abd-ul-Khâliq Gujdawânî, Khwâjah Bahâ-ud-Dîn Naqshbandî, Shaykh Bâyazîd Bustâmî, Khwâjah Yusuf Hamadânî, Shaykh Abul Mansûr Matarîdî and Shaykh Abul Hasan Kharqânî.

Beginning :—

طريق ختم حضرات خواجگان عاليشان قدس الله تعالى ارواحهم النع *

All the tracts are written in the same hand by the same Muhammad 'Atîq Ullah of 'Âlamgîr's court.

(6) Prayers, Invocations, etc.

No 191.

foll. 321; lines 15; $12\frac{1}{4} \times 6\frac{3}{4}$; $8\frac{1}{4} \times 3\frac{3}{4}$.

ترجمة عدة الداعي

TARJUMAH-I-'IDDAT-UD-DÂ'Î.

A book of breviaries or collection of prayers and invocations suitable for all occasions and occurrences in life, based on the Qurân, Hâdiş, and sayings of the Imâms and holy men, translated from the Arabic work *عدة الداعي* of Abul 'Abbâs Ahmad bin Fahd ul-Hillî by Nasîr-ud-Dîn Muhammad bin 'Abd-ul-Karîm ul-Ansârî نصیر الدین محمد بن عبد الكریم الانصاری at the desire of Qarâq Khân, a noble of Shâh Ismâ'il Safawî I (A.H. 907-930 = A.D. 1502-1524).

There is some confusion regarding the date of death of Ahmad bin Fahd, the author of the Arabic original. Ahlwardt, Brockelmann and several others place the author's death in A.H. 627 = A.D. 1229; while the authors of the Rauḍât-ul-Jannât, the Kashf-ul-Hujub and others fix his death in A.H. 841 = A.D. 1437. Their view is supported by a statement in the colophon of the present copy, where it is said that Ahmad bin Fahd completed the work on the 26th of Shawwâl A.H. 801 = A.D. 1398.

Beginning :—

بسم الله الرحمن الرحيم و منك الاستعانة في التميم يا كريم يا رحيم -
جواهر شكر و سپاس نثار معبودى الخ *

The translation is mentioned in Kashf-ul-Hujub, p. 117.

Written in beautiful bold Naskh within gold and coloured-ruled borders with a beautifully illuminated head-piece and a sumptuously decorated double page 'Unwân.

The MS. is not dated, but a note on fol. 1^a (partly pasted over) bears the date A.H. 1076. The copy is pasted over with thick patches in many places.

No. 192.

foll. 78; lines 17; size 9×6 ; $6\frac{1}{2} \times 3\frac{3}{4}$.

خزانة الاسرار

KHIZÂNAT-UL-ASRÂR.

A work on the peculiarities and supernatural power of particular verses of the Qurân and the twenty-eight letters of the

alphabet, and of certain special prayers and invocations, by Ibn-i-Bahâ-ud-Dîn ‘Alî Mazhar-ud-Dîn Muhammâd ul-Qârî
ابن بهاء الدين مظہر الدین محمد القاری

Beginning :—

الحمد لله الذي انزل القرآن على عبده ليكون للعالمين *

We learn from the preface that in A.H. 916 = A.D. 1510 Maulânâ ‘Abd-‘Alî bin Muhammâd Husayn wrote a work on this subject in Persian which, as a matter of fact, he translated from several Arabic works ; but as it was void of any systematic order of the Qurânic verses, the present author wrote this work A.H. 962 = A.D. 1554, arranging the verses in the order in which they stand in the Qurâن with descriptions of the peculiarities and the supernatural power of each of them. It is divided into twenty chapters, described in the beginning. The copy is defective towards the end and breaks off in the middle of the last chapter. There are several lacunae in consequence of a large number of folios missing from the copy.

Written in a learned Nasta’liq with rubrications. Additions and emendations are frequently found on the margins.

The copy is worm-eaten but the text is not affected.

Not dated, apparently 17th century.

No. 193.

foll. 131 ; lines 11 ; size $6\frac{3}{4} \times 4\frac{1}{4}$: 4 × 2.

آداب عباسی
ÂDÂB-I-‘ABBÂSÎ.

A rhetorical treatise, translated from Bahâ-ud-Dîn ‘Amili’s (d. A.H. 1030 or 1031 = A.D. 1620 or 1621) “Miftâh-ul-Falâh,” relating to the special invocations and prayers, in addition to the usual daily worship, with definite and regular forms, distinctly fixed for the several hours of the day and night.

Translator : Sadr-ud-Dîn Muhammâd of Tabriz
صدر الدين محمد تبريزی

Beginning :—

تقدیس و تسبیح پادشاه قادریرا که خلص عبادتش *

It is divided into the following six chapters :—

باب اول در بیان انجقه از طلوع صبح صادق تا طلوع آفتاب بجا
fol. 3^b. باید آورد.

- باب دویم در بیان انجه از طلوع آفتاب تا وقت ظهر بجا باید آورد fol. 51^a.
 باب سیوم در بیان انجه از وقت زوال آفتاب که ظهر است تا وقت
 فرو رفتن آفتاب بجا باید آورد fol. 63^a.
 باب چهارم در بیان انجه از فرو رفتن آفتاب تا وقت خواب بجای
 باید آورد fol. 81^a.
 باب پنجم در بیان انجه میان وقت خواب تا نصف شب بجای
 باید آورد fol. 95^b.
 باب ششم در بیان انجه از نصف شب تا طلوع فجر بجای باید
 آورد fol. 103^a.

Written in minute *Naskh* within gold and coloured-ruled borders with an illuminated head-piece with scanty notes on the margins.

Dated *Sha'bân*. A space for the year in which the transcription was made is left blank. Apparently 17th century.

Scribe:— شیخ عبد الله.

No. 194.

foll. 181; lines 16: size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

ترجمه مفتاح الفلاح

TARJUMAH-I-MIFTÂH-UL-FALÂH.

Another Persian translation of Bahâ-ud-Dîn's same *Miftâh-ul-Falâh*, by Jamâl-ud-Dîn Muhammâd bin Husayn Khwânsârî جمال الدین محمد بن حسین خوانساری who dedicated it to Shâh Safî of Persia (A.H. 1038-1052 = A.D. 1629-1642).

Beginning:—

مفتاح فلاح دنیا و عقبی و مقدمه نجات آخرت و اولی الخ *

In the preface the translator says that besides the translation he has given on the margins notes and explanations (with which the present copy is full) of the difficult passages used in the text.

The translation, which follows the text, is written in red. The marginal notes and explanations are written in small *Naskh*.

Written in fair *Naskh*.

Not dated, apparently 18th century.

No. 195.

fol. 353 ; lines 10 ; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

مصابح العابدين MIŞBÂH-UL-‘ÂBIDÎN.

A work on the duty of special and extraordinary invocations and prayers, for different months in addition to the usual daily worship, with definite and regular forms fixed for the several hours of the day and night, by Zayn-ul-‘Âbidîn, زین العابدین, dedicated to Shâh Safî of Persia (A.H. 1038-1052 = A.D. 1629-1642).

Beginning :—

حمد و سپاس پروردگاری را که بندگی و پرستش اوست *

It is divided into a Muqaddimah (fol. 3^a), twelve Matlabs, devoted to the twelve months of the year (fol. 16^a), and a Khâtima (fol. 309^b).

Foll. 1^a-335^b contain similar prayers and invocations.

Written in fair Naskh within coloured-ruled borders with rubrication and a faded head-piece. The margins are worm-eaten.

Not dated, apparently 19th century.

No. 196.

fol. 75 ; lines 13 ; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

كتاب الاوراد KITÂB-UL-AURÂD.

A collection of prayers and innovations, attributed, in an endorsement on a fly-leaf at the beginning, to the celebrated saint and scholar Shaykh ‘Abd-ul-Haqq Dihlawî (d. شیخ عبد الحق دھلوی) (A.H. 1052 = A.D. 1642).

Beginning :—

چون وعدہ رفتہ بود کہ بعضی از اوراد اعمال بنویسید *

A very neat copy. Written in clear Nasta’liq. The Arabic texts are written in large Naskh.

Dated 13th Ramadân, A.H. 1289.

Scribe : علي بوهاري.—

The original work is followed by an Arabic tract (foll. 57^b-75^b) on the Muhammadan Law of Inheritance extracted from other

Beginning :—

* الحمد لله رب العالمين حمد الشاكرين

Written in careless Naskh by Sayyid Ṣadr-ud-Dîn Ahmad of Bûhâr.

No. 197.

fol. 199; lines 16; size $10 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

منهاج الفلاح

MINHÂJ-UL-FALÂH.

A selection of prayers and invocations suitable to all occasions and occurrences in life, with special references to those that are connected with ablution, purification and daily prayer, by 'Alî bin Shâh Mahmûd ul-Bâfiqî. على بن شاه محمود بافقی.

Beginning :—

* الحمد لله الذي دلّ عباده على الطاعات

It is divided into a Muqaddimah, ten Bâbs, and a Khâtimah.

A good copy. Written in clear Naskh within gold and coloured-ruled borders with rubrications. The Arabic texts are written with vowels.

Dated 14th Shawwâl, A.H. 1061

Scribe :— محمد مؤمن ابن حيدر محمد المشهدی.

No. 198.

fol. 283; lines 16; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

زاد المعاد

ZÂD-UL-MA'ÂD.

A work on prayers, religious rites and pious observances on ordinary and special days, based on the precepts and sayings of the Imâms, by the well-known Shî'ah doctor Muhammâd Bâqir bin Muhammâd Taqî Majlisî (d. A.H. 1110 = A.D. 1698), who extracted it, A.H. 1105 = A.D. 1693, from his larger work بحار الانوار.

Beginning :—

* الحمد لله الذي جعل العبادة وسيلة للليل السعادة الخ

This work, divided into fourteen chapters and a Khâtimah, has been lithographed in Teherân, A.H. 1244.

Written in fair Naskh.

The text of the prayers is given with all the vowels.

An autograph copy, dated, Iṣfahān, Ramadān, A.H. 1107.

No. 199.

foll. 20; lines 9; size $9 \times 5\frac{3}{4}$; $4\frac{1}{2} \times 1\frac{3}{4}$.

A very beautiful but defective copy of a Shī‘ah treatise on prayers and on the mysterious influence and effect of special dates in the several months, the separate days of the week and eclipses, based on the sayings of the Imāms, by the same Muḥammad Bāqir bin Muḥammad Taqī who died in A.H. 1110 = A.D. 1698.

Beginning:—

الحمد لله رب العالمين . . . اما بعد چنین گوید احقر عباد الله محمد

باقر ابن محمد تقی *

Folios are missing after foll. 1, 3, and 11.

Written in beautiful clear Nasta‘līq on gold-sprinkled papers within gold-ruled borders with an illuminated head-piece.

The original folios have been mounted on new margins.

Dated Thursday morning, 17th Rabī‘ I., A.H. 1133.

Scribe:— محمد شاه زنجانی.

No. 200.

foll. 311; lines 14; size $9 \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

A defective copy of a detailed work dealing with certain prayers and innovations for special occasions and occurrences in life, with some rules and regulations to be observed in the performance of religious and other duties, from the Shī‘ite standpoint.

The copy is defective at both ends and the folios at the beginning are hopelessly confused. The name of the author, the title of the work and the number of chapters cannot therefore be ascertained.

It opens abruptly thus with the last six lines of Chapter XI:

الحمد لله الذي و این حریست باب دوازدهم در نکتهای نوادر این
کتاب که واقعست در هر باب after which Chapter XII begins thus:
متتم برهفت فصل. This chapter breaks off on fol. 10^b and is followed by the latter portion of Chapter I on fol. 11^a. Chapter II

begins on fol. 26^b; III, on fol. 35^b; IV on fol. 42^b; V on fol. 50^a; VI on fol. 59^b; VII on fol. 77^a; VIII on fol. 112^b; IX on fol. 142^a; X on fol. 164^b; XI on fol. 254^b. The MS. breaks off in the middle of the fourth section of the eleventh chapter with the following words:—

بِسْمِ اللَّهِ الَّذِي خَلَقَ النُّورَ مِنْ نُورٍ وَأَنْزَلَ النُّورَ عَلَى الظُّرُورِ فِي كِتَابٍ

* مسحور

كتاب and كتاب من لا يحضره الفقيه مواليد الصادقين as his authorities.

Written in fair Naskh within gold and coloured-ruled borders with the headings in red, and occasional marginal notes. The original folios have been mounted on new margins.

Not dated, apparently 18th century.

No. 201.

fol. 115; lines 8-11; size 7½ × 4¾; 5½ × 3.

رساله ادعيه

RISĀLAH-I-AD'IYAH.

A collection of invocations and prayers for special occasions and occurrences in life.

Beginning:—

* هو الله الذي لا إله إلا هو عالم الغيب والشهادة *

The Arabic portions are written in clear bold Naskh.

Not dated, apparently 19th century.

The folios of the MS. are hopelessly rotten and separated from the original binding.

No. 202.

fol. 102; lines 7-13; size 7¼ × 5; 5 × 3.

Another collection of similar prayers and invocations.

Beginning:—

* اللهم ما صليت من صلوة فعلى الخ *

Written in ordinary Naskh and careless Nasta'līq.

Not dated, apparently 19th century.

No. 203.

foll. 91; lines 9-11; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$.

رسالہ ادیٰہ

RISÂLAH-I-AD'IYAH.

Another collection of prayers and invocations with selections from the Qurân, Hadîs, etc., suitable to all daily occasions, with explanations in Persian and Urdû.

Beginning :—

* سورۃ فاتحہ کی نازل ہونیکا سب مولانا یعقوب چرخی نے النجع

Written in ordinary Naskh and Indian Ta'lîq with occasional rubrics.

Not dated, apparently 19th century.

The latter part of the MS. is badly worm-eaten and damaged.

No. 204.

foll. 56; lines 9-13; size $6\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2\frac{1}{2}$.

A similar collection of prayers and invocations.

Beginning :—

* نحمدہ و نصلی علی رسولہ سیدنا و مولانا النجع

Written in fair Naskh and careless Ta'lîq.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

No. 205.

foll. 89; lines 11-13; size $7 \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

A treatise containing some prayers and invocations, and treating of the peculiarities and influence of certain passages and letters in the Qurân, with a number of questions on religious subjects with answers.

Beginning :—

* چون شب چهار شنبہ در آید

Written in careless Naskh and Indian Ta'lîq.

Not dated, apparently 19th century.

Some folios at the beginning of the copy are worm-eaten and damaged.

No. 206.

foll. 37; lines 13; size $7\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{3}{4} \times 3$.

A treatise on the peculiarities and the wonderful effects of some of the well-known prayers such as دعای سیفی - و دعای حزب البحر etc., and the various ways of their usage.

Beginning :—

طريق (و) خاصیت حزب البحر اول آنسست اگر نوشته در بازار خود

به بندد الخ *

Written in careless Indian Ta'lîq.

Not dated, apparently 19th century.

A note on the fly-leaf by Sayyid Ṣadr-ud-Dîn Aḥmad bin Sayyid Karîm-ud-Dîn of Bûhâr, dated A.H. 1278, records the price of the copy as eight annas.

V. ARTS AND SCIENCES.

(i) Philosophy.

No. 207.

foll. 179; lines 17; size $10 \times 6\frac{1}{4}$; 7×4 .

ترجمة مجمل الحکمة

TARJUMAH-I-MUJMAL-UL-HIKMAT.

An old and valuable copy of a philosophical encyclopaedia, which, according to the preface, was translated into Parsî Dârî from a work entitled Mujmal-ul-Hikmat.

Beginning :—

سپاس و ستایش آن خدائی را که واجب الوجود است و هرچه

جزویست ممکن الوجود است و هرچه ممکن الوجود است کرده اوست *

The work has been lithographed in Bombay, A.H. 1304, under the title of ترجمة رسائل اخوان الصفا و خلان المروت و الوفا.

Dr. Ethé (Bodl. Lib. Catalogue, No. 1492), who in agreement with Flügel (i. pp. 42 and 43) calls the work Mujmal-ul-Hikmat, gives us to understand that it is an abridgement of the famous Risâlah-i-Ikhwân-us-Ṣafâ, usually styled simply Ikhwân-us-Ṣafâ, in Persian translation, made by a man of Khurâsân, and dedicated to Tîmûr. The particulars furnished by the present copy are as follows :—In the preface the author says that there was no book

in Persian dealing with the different branches of the science, viz. Mathematics, Logic, Metaphysics and Physics, except the *Dânish Nâmah* (see No. 215), the style of which was difficult and the subject matter of which was for the greater part represented by signs and symbols. He then names another book, viz. *Mujmal-ul-Hikmat*, مجمل الحکمة, which was a compendium of the different branches of science, but which, like the former, was not free from symbols, and contained also a good many redundances. The author then proceeds to say that in one or two places he saw that this book, i.e. the *Mujmal*, was translated into Persian, but that the symbols and the redundances were exactly maintained. He was then asked (the name of the person is not given) to translate it into *Parsî Darî*, and at the same time to remove the symbols and the redundances. Hence the present production. The dedication to Timûr (who reigned A.H. 771-807 = A.D. 1370-1345), found in the Berlin copy No. 91 and the Bodl. copy, is not given in this copy. The following quotations from the beginning (fol. 2^b) will give the particulars of the work as well as an idea of the archaic forms of the language and the spelling: --

و بعد از ایشان درود خدای تعالیٰ بر میلسوفان و حکیمان خدا شناس
 باد کی خداوند قیاس اند و حل کننده مشکلها اند و نماینده راه راست اند
 و درود بر همکنان باد و بر جان امام و باکان اما بعد ازین بدانند کی کتابها
 بسیار است و بیشتر بلغت تازی است و اندکی بلغت بررسی است
 و دران کتابها هیچ حظی نیست مانند سروز اختران و کتاب نام بار خدا
 و مرزبان نامه و انج بدين ماند و ما هیچ کتاب نیافتیم از انج در حکمت بکار
 اید کی از ریاضی و منطقی و طبیعی و الهی جمله دروی باشد مکرداش
 نامه و آن بلطفی ساخت مشکلست و بیشتر اشارات است و بعضی رمز
 است و کتاب مجمل الحکمة مبهم و عست و لیکن همچنین مرموز است
 و دران حشو بسیار است و ما یک دو جای دیدیم که این کتاب را بدلرسی
 نفل کرده بودند و همچنان مرموز کذاشتہ و حشو بجای مانده بس چنین
 اتفاق افتاد کی این ضعیف را فرمودند کی این کتاب را بدارسی دری نقل
 کند هرچه حشوت از دور کند و هرچه مرموز است اشکارا کند و از حد
 رمز تصریح کند ما فرمانرا بیش کرفتیم تا فرمان برداری توفیق بار آورد *

Hâj. Khal. V., p. 406, while noticing the work *Mujmal-ul-Hikmat*, remarks that it is a Persian work on Mathematics, Logic, Metaphysics and Physics, written mostly in symbols, from which

selections were made by a man (of Khurâsân), who removed the symbols and the redundances and based the said selections on the treatises of the Ikhwân-us-Şafâ رسائل اخوان الصفا. By these treatises Hâj. Khal. evidently meant the well-known philosophical encyclopaedia, entitled Ikhwân-us-Şafâ wa Khallân-ul-Wafa, which consists of fifty-one treatises.

A note on fol. 1^a of the MS., written in a somewhat later hand, says—" (this book is) from the Bahr-ul-Muhît of the Ikhwân-i-Şafâ, entitled Khallân-i-Wafâ, of Imâm Majrîti-ul-Mâgrîbî," that is to say, al-Majrîti's (d. A.H. 395 = A.D. 1004) Spanish re-cension of the Ikhwân-us-Şafâ. The note runs thus:—

از کتاب بحر المحيط اخوان صفا نام زد خلان وفا امام مجریطي

* المغربي

The synopsis of the treatises of this translation is as follows:—

1. The first treatise of Qism I, fol. 3^a. Arithmetic.

خلاصه رساله اول در ارثماطیقی از جمله بنجاه و یک رساله که معروفست
با اخوان الصفا و خلان الوفا در تهذیب نفس و مکارم اخلاق *

It is to be noticed that the words from مکارم اخلاق to از جمله are invariably repeated in all the subsequent chapters or treatises.

2. The second treatise of Qism I, on Mathematics, fol. 11^a. Introduction to Geometry.

خلاصه رساله دوم از قسم اول از ریاضیات در مدخلی مختصر از علم
هندسه ... الخ *

3. The third treatise of Qism I on Mathematics, fol. 15^b. Introduction to Astronomy.

خلاصه رساله سوم از قسم اول از ریاضیات در مدخلی مختصر
از نجوم ... الخ *

4. Music, on fol. 25^a.

در مختصری از موسیقی از جمله ... الخ *

The number of the treatise is not given.

5. The fifth treatise of Qism I, fol. 33^a. Geography.

خلاصه رساله بذجم از قسم اول از ریاضیات در جغرافیه ... الخ *

6. The sixth treatise of Qism I, fol. 39^a. Numerical relations.

خلاصه رساله ششم از قسم اول از ریاضیات در نسبت عدد هندسی
(هندسی) ... الخ *

7. The seventh treatise of Qism I, fol. 42^a. Theoretical Sciences.

خلاصه رساله هفتم از قسم اول از ریاضیات در صنایع علمی ... النج *

8. The eighth treatise of Qism I, fol. 44^b. Practical sciences or Arts.

خلاصه رساله هشتم از قسم اول از ریاضیات در صنایع عملی ... النج *

9. The ninth treatise of Qism I, fol. 46^a. Creation of man.

خلاصه رساله نهم از قسم اول از ریاضیات در خلقت بدنی آدم ... النج *

10. The tenth treatise of Qism I, fol. 49^a. Logic.

خلاصه رساله دهم از قسم اول در ایساغوجی از منطق ... النج *

11. The eleventh treatise of Qism I, fol. 52^b. The Categories.

خلاصه رساله یازدهم از قسم اول از ریاضیات در قاطیغوراس از منطق ... النج *

12. The twelfth treatise of Qism I, fol. 55^a. Hermeneutica.

خلاصه رسالهدوازدهم از قسم اول از ریاضیات در ارمینیاس از منطق ... النج *

13. The thirteenth treatise of Qism I, fol. 57^b. Analytica Priora.

خلاصه رساله سیزدهم از ریاضیات انولوطیقیا اولی در منطق ... النج *

14. The fourteenth treatise of Qism I, fol. 60^a. Analytica Posteriora.

خلاصه رساله چهاردهم از قسم اول از ریاضیات انولوطیقیا دوم از منطق ... النج *

15. The first treatise of Qism II, or Physica, treating of matter and form, fol. 62^b.

خلاصه رساله اول در طبیعت از قسم دوم در هیولی و صورت ... النج *

16. The second treatise of Qism II., on heaven, the universe and the spheres, fol. 67^a.

خلاصه رساله دوم از طبیعت از قسم دوم در سما و عالم از ... النج *

17. The third treatise of Qism II, on existence and decay, of the elements, fol 71^b.

خلاصه رساله سوم از طبیعت از قسم دوم در کون و فساد از جمله ... النج *

18. The fourth treatise of Qism II. On Meteorology, fol. 73^b.

خلاصه رساله چهارم از طبیعت از قسم دوم در آثار علوی از جمله ... النج *

19. The fifth treatise of Qism II. On Mineralogy, fol. 76^a.

خلاصه رساله بذجع از قسم دؤم از طبیعیات در تکوین معدن از جمله ... الخ *

20. The sixth treatise of Qism II. On nature and its activity, fol. 80^a.

خلاصه رساله ششم از قسم دؤم از طبیعیات در ماهیّت طبیعت
از جمله ... الخ *

21. The seventh treatise of Qism II. Botanic, fol. 83^b.

خلاصه رساله هفتم از قسم دؤم از طبیعیات در تکوین نبات از جمله الخ *

22. The eighth treatise of Qism II. On the composition of man's body, fol. 85^a.

خلاصه رساله هشتم از قسم دؤم از طبیعیات در ترکیب جسد از جمله الخ *

23. The ninth treatise of Qism II. On sensual perception, fol. 90^a.

خلاصه رساله نهم از قسم دؤم از طبیعیات در حس و محسوس از جمله الخ *

24. The tenth treatise of Qism II. On the human embryo, fol. 94^a.

خلاصه رساله دهم از قسم دؤم از طبیعیات در مسقط نطفه از جمله الخ *

25. The eleventh treatise of Qism II. On Man as Microcosm, fol. 102^a.

خلاصه رساله یازدهم از قسم دؤم از طبیعیات در انک مردم عالم کوچک اند
از جمله الخ *

26. The twelfth treatise of Qism II. Growth of the individual soul, fol. 103^b.

خلاصه رساله سیزدهم از قسم دؤم از طبیعیات در احوال نفس جزوی
بعد از مرک و شرح آن از جمله الخ *

27. The thirteenth treatise of Qism II. Limits of human knowledge, fol. 107^b.

خلاصه رساله سیزدهم از قسم دؤم از طبیعیات در بیان طاقت داشتن
مردم دانش را و جمع کردن علمها از جمله ... الخ *

28. The fourteenth treatise of Qism II. On Death, fol. 110^b.

خلاصه رساله چهاردهم از قسم دؤم از طبیعیات در حکمت مرک از جمله الخ *

29. The fifteenth treatise of Qism II. Pain and pleasure, fol. 113^a.

* خلاصه رساله بانزدهم از قسم دؤم از طبیعیات در بیان آلام و لذت از جمله النج *

30. The sixteenth treatise of Qism II. Diversity of speech, fol. 116^b.

* خلاصه رساله شانزدهم از قسم دؤم از طبیعیات در اختلاف لغات از جمله النج *

31. The first treatise of Qism III. The theory of Pythagoras as to the origin of beings, fol. 118^a.

خلاصه رساله اول از قسم سوم از عقليات در مبادى عقل بر راي

فیثاغورس حکیم از جمله النج *

32. The second treatise of Qism III. On the rational origins according to all philosophers, fol. 120^b.

خلاصه رساله دؤم از قسم سوم از عقليات هم در ذکر مبادى عقل بر راي

جمله حکما از جمله النج *

33. The third treatise of Qism III. On the Macrocosm, fol. 121^b.

* خلاصه رساله سوم از عقليات در اذک عالم حیوان بزرگ است از جمله النج *

34. The fourth treatise of Qism III. On reason and its object, fol. 124^a.

* خلاصه رساله چهارم از قسم سوم از عقليات در عقل و معقول از جمله النج *

35. The fifth treatise of Qism III. Orbits and revolutions of the stars, fol. 128^b.

خلاصه رساله پنجم از قسم سوم از عقليات در ادوار و اکوار از جمله النج *

36. The sixth treatise of Qism III. On Love, fol. 136^a.

خلاصه رساله ششم از قسم سوم از عقليات در درجه عشق از جمله النج *

37. The seventh treatise of Qism III. On Resurrection, fol. 139^b.

خلاصه رساله هفتم از عقليات در قیامت و بعث و نشور و آخرت

از جمله النج *

38. The eighth treatise of Qism III. On various kinds of motion, fol. 144^a.

* خلاصه رساله هشتم از قسم سوم از عقليات در حرکتها از جمله النج *

39. The ninth treatise of Qism III. Cause and effect, fol. 145^a.

* خلاصه رساله نهم از قسم سوم از عقليات در علت و معلول از جمله الخ *

40. The tenth treatise of Qism III. Definitions, fol. 149^b.

* خلاصه رساله دهم از قسم سوم از عقليات در حدود و رسوم از جمله الخ *

41. All the eleven treatises of Qism IV, or Metaphysics, on doctrines and religions, in the Arabic original, have been treated here in one treatise, divided into ten sections to be found respectively on foll. 160^a; 164^a; 169^b; 170^b; 172^b; 173^b; 175^b; 177^a; 178^b; 179^b.

قسم چهارم که جملکی رسایل الهیات است در یک رساله درج کرد بدء

* فصل از جمله الخ

The MS. breaks off in the middle portion of the last section with the following words :—

انجـه ندانستم نكـفـتم ، هـرجـه مـدـح و ذـم و مـنـاظـرـه و خـلـاف بـوـد

but the concluding portion has been supplied on the lower margin by a later hand in a small Nasta'liq.

The divisions of the work are not enumerated anywhere by the translator, but from the contents described above it would appear that it is divided into four Qisms, the first of which comprises fourteen treatises ; the second, sixteen treatises ; the third, ten treatises ; and the fourth, ten sections.

The first folio has been supplied in a later hand. The MS. is written in large Naskh on thick creamy papers. The text presents many antiquated forms, such as ذ for د, ازک and ازج for آنکه and آنچه. The copy has been collated and emended throughout and the words بلغ or simply بلغ المقابلة are frequently found on the margins of the copy. The headings are written in red throughout. The MS. is in good condition but some of the folios are loosened or detached from the original binding.

Not dated, apparently 15th century.

(2) Ethics and Politics.

No. 208.

fol. 201; lines 15; size $7 \times 4\frac{1}{4}$; $4\frac{3}{4} \times 2\frac{1}{4}$.

اخلاق ناصری

AKHLAQ-I-NASIRI.

The famous work on ethics or practical philosophy, by the great philosopher and astronomer Nasir-ud-Din Muhammad bin

نصیر الدین محمد بن محمد بن حسن الطوسي (born A.H. 597 = A.D. 1201 and died A.H. 672 = A.D. 1274), who based it on Ibn-i-Miskawayh's (d. A.H. 421 = A.D. 1030) Arabic work *تہذیب الاخلاق* or *طهارة النفس*.

There exist two prefaces to this work—an earlier one, with a dedication to Nâşir-ud-Dîn of Quhistân; and a later one, found exclusively in the usual copies, where he withdraws his former praises of the "unbelievers" and requests the owners of the first edition to cancel the former preface. Only two copies of the work, containing the earlier preface, were hitherto known, viz. one of the copies in the Brit. Mus (see Rieu ii, p. 856^b) and another in the Camb Univ. Lib. (Add. 308). This copy, like them, contains both the prefaces. The earlier one begins on fol. 1^b:

حمد بیعد و مدح بیعد لایق حضرت عزت مالک الملکی بود که بعد از آنکه شخصی را که در نظر ظاهر هم از جنس انس است مصدر رحمت و مظہر معرفت خود کردانید النج *

The later begins on fol. 3^a.

حمد بیعد و مدح بیعد لایق حضرت مالک الملکی باشد که همچنانکه در بد و فطرت اولی النج *

Editions:—Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

The value of the present copy is further enhanced by learned annotations on the margins throughout.

Written in learned minute Nasta'liq within gold coloured-ruled borders with an illuminated head-piece.

Dated Lahore, the 9th Rabî' II., A.H. 1098, the 30th year of 'Âlamgîr's reign.

No. 209.

foll. 47; lines 15; size 9×6; 5½×3½.

سراج المنیر
SIRÂJ-UL-MUNÎR.

An ethical work, treating of good moral character, modesty, meekness, justice, patience, liberality and other virtues, and of passions and vices, illustrated by the precepts of the prophet and by anecdotes, chiefly relating to prophets and saints, by an author, who calls himself in the epilogue, fol. 46^b, ابن شمس الدین محمد بن محمد شریف. According to a statement on the same folio the

author completed the work at the end of the Rabî‘ I., on Friday A.H. 1030 = A.D. 1620.

Beginning :—

سپاس و ستایش مرکریمی را که حله خلتش زبوریست زیندَه
رشحه محبتش کوهریست ارزنده الخ *

The work is written in a beautiful ornate prose, intermixed with verses, and is divided into twenty sections called *lumud*, a table of which is given in the preface, fol. 2^b.

A beautiful copy, written in a beautiful minute *Nasta’liq* within gold-ruled borders with an illuminated head-piece and a double-page ‘unwâن with floral decorations in gold on the margins

Dated, Rajab, A.H. 1118.

Scribe :— عباد الله محمد طاهر التبريزی.

A note on fol. 1^a by one Mirzâ Muhammâd, entitled Âqâ Mirzâ, followed by his seal (partly obliterated) says that the MS belonged to him.

The MS. has been repaired in some places. Another note by one Mumtâz ‘Alî, whose several seals appear in the copy, says that he made a gift of this MS. to his son Mirzâ ‘Abd Ullah.

No. 210.

fol. 178; lines 17; size 9½ × 5½; 6½ × .

جُنگ قطب شاهی

JUNG-I-QUTUB SHÂHÎ.

A work, partly of ethical, partly of theological and paraenetical content, based upon the practices and precepts of the prophet, the Imâms and other holy men, by an anonymous author, who wrote it for ‘Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672).

Beginning :—

* ابتدائی کلام بنام خداوندی سزا است که ابتدائی هر چیز از وست

The title of the work is not given in the text, but in an endorsement it is called جُنگ قطب شاهی. We learn from the preface that prior to the present composition the author, at the desire of his royal master, compiled a work consisting of selections from the تاریخ الحکما. As this book received the appreciation of the king, the author made up his mind to write a supplement

کشف الغمہ - to it, basing the same on reliable works, such as احیاء علوم - مکارم اخلاق - اخوان الصفا - ریبع الابرار etc. Hence the composition. He then presented it to his royal master through Mîr Muḥammad Sa'îd Jumlat-ul-Mulk.

The work consists of a Muqaddimah, a few chapters, and a Khâtimah, as follows:—

- مقدمة در تعریف علم و مذمت جهل fol. 2^a.
- باب اول در دعا و ذکر و حمام و مسوک fol. 4^b.
- باب دوم در دوستی و دشمنی و صداقت و محبت fol. 16^b.
- باب سیوم در معاشرت با مردم و سلوک با اهل مدینه (مرتبه ؟) و منزل fol. 27^b.
- باب چهارم در عفو و عقوبت و توبه و عذر پذیری فتن وغیرها fol. 49^b.
- باب پنجم در صبر و شکر fol. 60^b.
- باب ششم فی العدل و الاذصاف والظلم و الاعتناف fol. 69^a.
- خاتمه در بیان معنی لفظی چند که حضرت رسول رب العالمین صلی اللہ علیہ و آله بطريق نصیحت عاصیان امتحن را بآن هدایت نموده fol. 176^b.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1061.

No. 211.

fol. 240; lines 22; size $11 \times 5\frac{3}{4}$; $8 \times 3\frac{1}{2}$.

ابواب الجنان

ABWÂB-UL-JINÂN.

The first Bâb or volume of the well-known collection of ethical and paraenetic orations, based on the Qurân and the moral precepts of the Imâms, by Mirzâ Muḥammad Rafî' Wâ'iz Qazwînî مرتضی محمد رفیع راعظ قزوینی who died about A.H. 1105 = A.D. 1694.

Beginning:—

* بهترین مقالیکه سرخیل کاروان فنون محاورات تواند بود الخ

According to the concluding lines the entire work was to comprise eight Bâbs, but only two seem to be extant. See Bodl. Lib. No. 1144, where the contents of the two Bâbs are described. Lithographed, Tehran, A.H. 1274, and Lucknow, A.D. 1868.

Written in neat Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Dated 21st Rabî' I., A.H. 1247.

No. 212.

fol. 202; lines 15; size $11\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

گلشن خرد

GULSHAN-I-KHIRAD.

A fragment of a large ethical work, dealing with all the various branches of moral and political philosophy; the different physiognomical and religious subjects; good moral advice; short anecdotes, illustrating the ethical aspect of prominent virtues and vices; etc.

The copy is defective at both ends and wrongly endorsed as ملفوظات خواجه حسن دهلوی. In a passage on fol. 200^a the author incidentally gives his *nom-de-plume* as باسطی and calls the work گلشن خرد, which, he says, he wrote for his cousin also his pupil, سید واحد علی و لد سید فضل علی ابن سید فرخ علی باسطی. On fol. 1^a is found an illuminated head-piece followed by an astronomical table, and the text opens abruptly on fol. 1^b with the following concluding lines of a preceding chapter:—

چون صفات هریک الواح در یافته شد مباید که قوت و ضعف
هریک از بروج در یافته بر وقت ضرورت - الخ *

Then follows a chapter, called here روش چهارم or the fourth chapter:—

روش چهارم در ادراک ماهیت ملازمان حقیقت کوش و در دریافت
کیفیت مصاحب مصحابان ارادت هوش *

The following chapter, on fol. 29^a, is called the second Rawish and runs thus:—

روش دویم در آئین خسروانی و قوانین جهانگانی *

Fol. 98^b, The third chapter:—

روش سیم در دفع دشمنان صعب رو و معاندان زشت خو *

Then follows the fifth chapter, fol. 136^b:—

روش پنجم در تقویر و تعیین نائبان دیانت و امانت مآب *

The sixth chapter begins on fol. 171^a :—

روش ششم در صیانت نفس امارة و اجتناب از دنیای غداره *

The MS. breaks off thus :—

دلا در ذکر حق خود را بآرا - سوای حق مسجوی

Written in ordinary bold Nasta'liq within coloured-ruled borders.

The chapters are written in red within modern and tasteless floral designs.

Not dated, apparently 19th century.

No. 213.

foll. 220 ; lines 15 ; size $9\frac{3}{4} \times 6$; $6 \times 3\frac{1}{2}$.

ذخیرة الملوك
DAKHIRAT-UL-MULUK.

A very neat copy of the famous work on political ethics, and the rules of good government, by Amîr Sayyid 'Alî bin Shihâb ud-Dîn bin Mîr Sayyid Muhammâd ul-Husaynî, of Hamadân, امیر سید علی بن شہاب الدین بن میر سید محمد الحسینی الهمدانی especially known as the apostle of Kashmîr, which he entered A.H. 781 = A.D. 1379, with a train of seven hundred followers, and where he spent the last years of his life and died shortly after setting out on his return to Persia, on the 6th of Dulhijjah, A.H. 786 = A.D. 1384.

Beginning :—

حمد بسیار و ثنای بی شمار حضرت ملکی را که اسباب معاش سکان

* خطه ملک دینوی را الخ

Written in beautiful neat Nasta'liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece.

Not dated, apparently 16th century.

A note at the end says that the MS. was collated in A.H. 1100.

A good copy. Casual emendations on the margins.

No. 214.

foll. 203 ; lines 17 ; size $8\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, written in legible Indian Ta'liq. The Arabic passages, written in larger Naskh, are over-

lined in red. The colophon says that the transcription was completed on the 19th of Jumâdâ I., in the fifth regnal year of Muham-mad Shâh 'Âlamgîr II, viz. A.H. 1135, at Murshidâbâd, in the time of Nawwâb Ja'far Khân Nasîrî.

The copy once belonged to one Shaykh Muhibb Ullah, son of Shaykh 'Abd-ul-Latîf bin Shaykh Habîb Qurayshî.

(3) Compendia of Science and Encyclopaedias.

No. 215.

foll. 129; lines 15; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2\frac{1}{2}$.

دانش نامه علائی

DÂNISH NÂMAH-I-'ALÂ'I.

A compendious manual of the different branches of the philosophy of the ancients, by the celebrated Abû 'Alî ibn Sînâ ابو علی ابن سینا (d. A.H. 428 = A.D. 1036), who wrote it in Pârsî Dârî at the desire of the prince, who is designated in the preface as

عَضْدُ الدِّينِ عَلَاءُ الدُّولَةِ وَفَخْرُ الْمَلَةِ وَتَاجُ الْأَمَّةِ أَبُو جَعْفَرٍ مُحَمَّدٌ بْنُ سُمَيَّارٍ (دشمنزیار)

The prince of the Kâkawayhid dynasty of Kurdistân was really called 'Alâ-ud-Daulah Abû Ja'far Muham-mad bin Dush-manziyâr, and surnamed Ibn-i-Kâkawayh, or "uncle's son," because his father was the maternal uncle of a Buwayhîde princess, who in the name of her son exercised sovereign power. 'Alâ-ud-Daulah obtained from her, A.H. 398 = A.D. 1007, possession of Isfahân and died A.H. 433 = A.D. 1041.

The work was edited after the author's death by his disciple 'Abd-ul-Wâhid ibn Muham-mad Jûzjânî who designates it by the title of Dânish Nâmah-i-'Alâ'i. It is however commonly known, as endorsed on fol. 1^a, under the name of حکمت علائی. Other titles by which the work is known are كتاب العلائي - دانش نامه.

Beginning:—

سپلش و ستایش مر خداوند آفریدگار بخشایندۀ خرد را و درود بر پیغامبر
گزیده وی محمد مصطفی و بر اهل بیت و باران وی *

According to Rieu, ii. p. 433, 'Abd-ul-Wâhid added to the work a condensed translation in Pârsî Dârî of the following treatises of Ibn-i-Sînâ:—an abridgment of Euclid, a treatise on astro-

nomical observations, another on music, and the arithmetical section of the “*Shafâ*.”

In the preface (foll. 1^b-2^a), five sections are enumerated:—

یکی علم منطق دویم علم طبیعتیات سیوم علم الهیات ...
چهارم علم موسیقی پنجم علم انجه بیرون از طبیعت است
but the copy itself comprises the following two and a half sections:—

1. عالم منطقیات (Logic), fol. 2^a.
2. عالم برین or علم الهیات (Metaphysics), fol. 34^b.
3. عالم زیرین or علم طبیعتیات (Physics), fol. 95^b.

The last section breaks off in the middle with the following words:—

یا از هرچه آرزویش افتد بیند

Written in ordinary Nasta'liq within gold and coloured-ruled borders with a gilded head-piece. The headings are written in red and blue.

Not dated, apparently 17th century.

No. 216.

foll. 296; lines 13; size 9 × 5; 5½ × 3.

حدائق الانوار

HADÂ'IQ-UL-ANWÂR.

A rare, but quite modern, copy of an encyclopaedia of sciences, with its full title, حدائیق الانوار فی حفائق الاسرار by the famous Imâm Fakhr-ud-Dîn Muhammed bin 'Umar ur-Râzî امام فخر الدین محمد بن عمر الرازی (d. A.H. 606 = A.D. 1209), who wrote it for Sultân Alâ-ud-Dîn Takash (A.H. 596-617 = A.D. 1198-1220), the last but one of the Khwârazm Shâhi dynasty.

Beginning:—

* الحمد لله الذي انتنا ما بتصریفه و اکثر بتشریفه و شرفنا بتکلیفه

The work treats of the following sixty arts or sciences:—

- علم الخلافیات 4. علم الجدل 3. علم اصول الفقه 2. علم الكلام 1.
- علم 9. علم تفسیر 8. علم الوصایا 7. علم فرایض 6. علم المذهب 5.
- علم اسامی 12. علم الاحادیث 11. علم علل القراءت 10. دلایل الاعجاز
- علم 16. علم النحو 15. علم المغازی 14. علم التواریخ 13. الرجال

علم 20. علم العروض. 19. علم الامثال. 18. علم الاشتغال. 17. التصريف
 علم 24. علم المنطق. 23. علم المعاني. 22. علم بداع السعر. 21. العوافي
 علم 28. علم الطب. 27. علم الفراسه. 26. علم التعبير. 25. علم الطبيعيات
 علم 32. علم الاكسير. 31. علم الخواص. 30. علم الصيد. 29. التشريف
 علم فاع الاثار. 35. علم فلاح. 34. علم طسمات. 33. معرفة الجواهر
 علم 40. علم المساحة. 39. علم الهندسه. 38. علم الدواة. 37. علم البيطرة. 36.
 علم 43. علم حساب الفواوى 42. علم الآلات الحربية. 41. علم الانفال
 علم المناطورة. 46. علم اعداد الوفع. 45. علم الانماطية بـ. 44. الجبر و المقابلة
 51. علم الرمل. 50. علم الاحكام. 49. علم المتنه 48. علم الموسى. 47.
 علم الاحلائق. 54. علم معالات اهل العالم. 53. علم الابيات. 52. علم العرائم
 علم الدعوات. 58. علم الآخرة. 57. علم ديدر المذبل. 56. علم السبابات. 55.
 علم الكلام الاصول الظاهرة. 60. علم آداب الملوك 59.

A very full table of contents, with numbers indicating the pages, occupies 23 pages in the beginning of the copy

Written in legible Indian Ta'liq

Dated, Friday, 12th Pous, 1296 Bengali year

A note at the end (fol 293^b) says that the MS was compared by Maulavis Hasib-ud-Din and Khadim Husayn.

A biographical sketch of the author, extracted from other works by the donor Maulavi Sayyid Sadr-ud-Din Ahmad, occupies foll 294^a-296^b

No. 217.

foll 328, lines 25; size 15×10½, 12×6

دُرّة النَّاجِ

DURRAT-UT-TĀJ

The well-known vast encyclopaedia of philosophical sciences, by Qutb-ud-Din Mahmûd bin Mas'ûd-ush-Shîrâzî, who was born in Shîrâz, A.H. 634 = A.D. 1236 and died in Tabriz, A.H. 710 = A.D. 1310

Beginning —

اگرچہ در خمیر ارباب کیاس و خاطر اصحاب نگوست بوشیدہ نمائند *

The full title of the work is دُرّة النَّاجِ لغرة الدّنَاجِ. It is divided into an Introduction (مقدمة), six Books (جمله), and an Appendix

(خاتمه) which are enumerated with all their sub-divisions, fol. 9^a-43^b. The present copy is defective towards the end. Its contents are as follows :—

Muqaddimah, on the advantages of knowledge, the real pur-
port of sciences, and their divisions, in three Fasls, each sub-
divided into three اصل, fol. 9^a.

Jumlah I, on Logic, in seven Maqâlahs, fol. 43^b.

Jumlah II, on first philosophy, i.e. (فلسفہ اولیٰ), in two
branches (من), each of which is sub-divided into seven Maqâlahs,
fol. 10^b

Jumlah III, on the lowest science, that is natural science
(در علم اسفل کہ علم طبیعی اسے), in two من, each again sub-divided
into seven Maqâlahs, fol. 139^a.

Jumlah IV, on the middle science, that is Mathematics
(در علم اوسط کہ علم ریاضی اسے), in four من dealing with Euclid,
Almagest, Arithmetic, and Music respectively, fol. 182^b

Jumlah V, on the highest science, that is Metaphysics (در علم اعلیٰ کہ علم اعلیٰ اسے)
in two من, each sub-divided into seven
Maqâlahs, fol. 233^a

In the remaining folios the headings are omitted throughout,
but from a comparison with the following copy it is found that
this copy breaks off in the middle of the First Qutb of the Khâtima
immediately after the account of the ندوہ. The last words
found here are —

او انگاہ گوید ای ملک اگر من صادق درین دعوی جیری بخلاف
عادت خود

corresponding with the last line on fol. 132^b of the following copy.

Written in clear bold Nasta'liq. Spaces for heading have
been left blank towards the end of the copy.

Not dated, apparently 18th century

No. 218.

fol. 336; lines 19; size $12 \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

THE SAME.

Another copy of the preceding work, comprising the Fifth
Jumlah and the Khâtima.

Beginning abruptly :—

..... و این جمله دو فن است - فن اول در عقول و اثراں در (عالم جسمانی و روحانی)

The Khâtimah begins on fol. 41^a.

Written in careless Indian Ta'lîq with the headings in red.
Not dated, apparently 19th century.

No. 219.

fol. 233 ; lines 25 ; size $14\frac{3}{4} \times 9\frac{3}{4}$; $11\frac{1}{4} \times 6$.

نفائس الفنون

NAFÂ'IS-UL-FUNÛN.

The well-known encyclopaedia of science, with its full title نفائس الفنون فی عرائیس العینون, composed by Muhammad bin Maḥmûd ul-Āmulî, who left, besides the present work, commentaries upon the Kulliyât of the Qânûn of Ibn-i-Sinâ, upon the Kulliyât of the Qânûn of Sharaf-ud-Dîn Ilâqî, and upon the Mukhtaṣar-fil-Uṣûl of Ibn-i-Hâjîb. According to various dates given in the beginning it would appear that the work was commenced in A.H. 735 = A.D. 1335 and not finished until A.H. 742 = A.D. 1342.

Beginning :—

حمد و ثنا و شکر بی انتہا حضرت پادشاهی را که افکار ازکیا و انتظار

عقلاء الخ *

The work is divided into two parts (Qism), treating respectively of the modern or Islamitic sciences (علوم اواخر) and of the ancient (علوم اوائل). The First Qism treats of eighty-five arts or sciences, in thirty-six Fanns or sections, classed under four categories (Maqâlah), which treat respectively of :—

- (1) The literary sciences (علوم ادبی).
- (2) The legal sciences (علوم شرعی).
- (3) The Sûfic sciences (علم تصوف و توابع).
- (4) The conversational sciences (علوم محاوری).

The Second Qism comprises the following five Maqâlahs :—

- (1) Practical philosophy (حکمت عملی).
- (2) Speculative philosophy (اصول حکمت نظری).
- (3) Mathematics (اصول ریاضی).

(4) Branches of physics (فروع طبیعی).

(5) Branches of Mathematics (فروع ریاضی).

The whole work is extant here in two volumes, bound separately. This MS., comprising the first volume, ends with the 10th Faṣl (در معالجہ نفس) of the first Fann, of the First Maqālah, Qism II.

No. 220.

foll. 234 (234 to 468); lines and size same as above.

The continuation of the preceding copy, beginning with the first Faṣl (در سبب احتیاج بمنزل و معرفت ارکان) of the Second Fann of the First Maqālah, Qism II, and ends with the last Faṣl, i.e. the Fifth (در استخراج ضمایر) of the 13th Fann of the Fifth Maqālah, Qism II.

The original work is followed by the following treatises:—

I. Risâlah-i-Taqwîm, fol. 424^a. A compendious manual on the computation of the almanack, by an anonymous author, divided into twelve sections and a Khâtimah.

Beginning:—

* حمد بیحد معبودی را عظمت کبریایه رسد الخ

II. Majmû‘at-us-Sanâ’i’, fol. 440^b. “The Collection of Arts.” A very interesting and useful polytechnical work, dealing with all the various branches of artificial, especially alchemical, work and handicraft, for instance, the art of making artificial pearls, rubies, sapphires, and other precious stones, of preparing various inks and colours for writing and painting purposes, dyeing ivory, engraving stones, preparing poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, illuminating books, etc., by an anonymous author.

Beginning:—

* حمد و سپاس بدیع الاساس حضرت صانعی را الخ

In the colophon of the India Office Lib. copy, No. 2781, the name of the author is given as Mîr Yahyâ, میر یحیی, while in a larger and amplified edition (No. 2783) in the same collection, he is called حکیم فیلسوف مغربی. The work must have been composed in, or before, A.H. 1033 (A.D. 1624), which is the date of the copy No. 1870, Bodleian Library.

The work is divided into forty chapters sub-divided into one hundred and sixty sections. The number of divisions varies more

or less in other copies. See the catalogues cited above and Rieu II, p. 489.

A Turkish translation of the work was made at the request of Abdâl-Khân, the Khân of Bidlîs, who was beheaded at Constantinople, 1668 A.D.

III. Risâlah-i-Miqdâriyah, fol. 457^a. A tract on the weight of coins and on legal measures, by Muhammed Mu'min bin 'Alî ul-Husaynî. It is divided into a Muqaddimah, a Faşl, and a Khâtimah.

Beginning :—

بعد از حمد و سپاس افزون از حد و مقدار الخ *

IV. Risâlah dar 'Iqd-i-Anâmil, fol. 461. A treatise on palmistry with special reference to the joints of the fingers, without author's name.

Beginning :—

بعد از حمد پروردگاری که اصناف الطاف بی غایت *

V. Risâlah dar 'Ilm-i-Kaf-i-Dast, 462^a. Another treatise on palmistry, without author's name.

Beginning :—

اما بعد این رساله ایست مختصر در علم کف دست منقول

از علمای مغرب الخ *

VI. Risâlah dar 'Ilm-i-Mûsiqî, fol. 465. A treatise on music, without preface or author's name.

Beginning :—

تن تن نه نه تن *

VII. Risâlah-i-Saydiyah, fol. 466. A treatise on the legal precepts concerning hunting and the slaying of animals, without author's name.

Beginning :—

سپاس بیقیاس پادشاهی را سزا سرت که مرغابیان *

VIII. Risâlah-i-Manzûm dar Mu'ammâ, fol. 463'. A versified treatise on riddles and enigmas, without author's name.

Beginning :—

بنام آنکه ذات جمله اشیا *

Both the volumes containing the entire work Nafâ'is-ul-Funûn and the treatises at the end of the second volume are written in legible bold Nasta'lîq by one scribe. A full table of contents of all the works with numbers indicating the folios is prefixed to the first volume.

Not dated, apparently 19th century.

No. 221.

foll. 380; lines 19; size 11×6 ; $6\frac{1}{2} \times 3\frac{1}{4}$.

THE SAME.

Extracts from the Nafâ'is, consisting of detached portions put together in a perplexing manner, without any system or order.

Beginning as usual. There are only three Maqâlahs in this copy. The first Maqâlah of the first Qism begins on fol. 8^a. The second Maqâlah of the first Qism, fol. 85^b, and the fourth Maqâlah of the second Qism on fol. 235^b. The subject-headings under each of these Maqâlahs are without any system or order and most of those belonging to one Maqâlah are treated under another. The concluding section treating of the rites of the pilgrimage (در مناسک حج) is altogether foreign to the real work and belongs to a later author, namely the famous Jâmî, who died in A.H. 898 = A.D. 1492.

Written in a beautiful minute Nasta'lîq within gold and coloured-ruled borders.

Dated A.H. 1043.

Scribe: — بن الكاتب خاتو يا بادي.

A seal of a certain noble of Ahmad Shâh's time, dated A.H. 1161, is fixed on fol. 1^a.

A very neat and correct copy.

No. 222.

foll. 376; lines 15; size $8\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3$.

عقول عشرة ‘UQÛL-I-‘ASHRAH.

A Persian encyclopaedia, by Muhammad Barârî Ummî ibn Muhammad Jamshîd ibn Jabbâri Khân ibn Majnûn Khân Qâqshâl, محمد براري امي ابن محمد جمشيد ابن جباري خان ابن مجنون خان who compiled it in A.H. 1084 = A.D. 1673.

Beginning :—

حمدی کہ لایق درگاہ کبیریا باشد قدرت انسان نیست کہ تو اند بجا آرد *

The work is divided into ten عقل (intelligence), sub-divided into فہم (insights), فراست (penetrations), and کیاست (perceptions). A complete index is given foll. 2^a-5^a. Written in neat Indian Ta'lîq with the headings in red. Not dated, apparently 19th century.

(4) Arithmetic.

No. 223.

foll. 152; lines 17; size $12\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 4\frac{1}{2}$.

ترجمہ خلاصة الحساب

TARJUMAH-I-KHULĀSAT-UL-HISĀB.

A Persian paraphrase of, and commentary on, Bahâ-ud-Dîn ‘Âmili’s (d. A.H. 1030 = A.D. 1621) famous Arabic work on Arithmetic, styled خلاصة الحساب.

Beginning :—

نحمدک یا من لا یحيط بجمع نعمہ عدد - سپاس میکنم ترا ای آنکہ
احاطہ نمیکند بفرارم آوردن نعمتہای او هیچ عدد الخ *

The work begins at once with the Arabic text followed by a Persian paraphrase, without any preface, by the translator, whose name however incidentally appears thus at the end, fol. 143^b.

المولوي المعذبي مولوی رشنعلی جون فوري *

He seems to be identical with Raushan ‘Alî Anṣârî Jaunpûrî, who is the author of several treatises on Arithmetic and Grammar, and of an imitation of Harîrî’s Maqâmât, and died as professor of Fort William College, Calcutta, about A.D. 1810. See Rieu, p. 857^b.

The work is divided into a Muqaddimah and ten Bâbs.

The above is followed by a short versified treatise on Algebra by Muhammad Najmuddîn Khân, fol. 144^a. Each problem, which is in verse, is followed by illustrations and dedications in prose.

The treatise begins with the following short preamble which gives the particulars of the work :—

[رساله در جبر و مقابله تصنیف جناب زبدۃ العلماء المسجّرین [متبحّرین؟] قدوة الفضلاء الراسخین. قاضی القضاۃ محمد نجم الدین خان ادام اللہ

افادتهم الی یوم الدین که برای سهولت حفظ طالبان این فن مسائل ستہ جبریہ در سلک نظم کشیده امثله و براھین آن مسائل بکمال ایضاح بعبارت نثر قلمی فرموده اند *

The initial verse begins thus:—

ای آنکہ تراست ذهن ثاقب با رای مصیب در عوایق

Both the works are written by one scribe in ordinary legible Indian Ta'liq. The first work is dated A.H. 1227, corresponding with A.D. 1812.

(5) Astronomy and Astrology.

No. 224.

foll. 28; lines 13; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

مختصر در معرفت تقویم

MUKHTASAR DAR MA'RIFAT-I-TAQWIM.

The well-known compendious manual on the computation of almanacks, known as سی فصل, on account of the thirty faṣls into which it is divided, by Naṣir-ud-Dīn Tūsī (نصیرالدین طوسی d. A.H. 672 = A.D. 1273), who completed it in A.H. 658 (A.D. 1260).

Beginning without the praise of God:—

این مختصریست در معرفت تقویم مشتمل بر سی فصل الخ *

Written in fair Nasta'līq

Dated Kābul, Monday, the 27th Rabī' I, A.H. 1082.

Scribe:—بینی رام.

The above manual is followed by a short tract on the "Mansions of the Moon" منازل قمر which are twenty-eight in number.

Beginning on fol. 26^a:—

در بیان منازل قمر اول زیعی که صورت الخ *

The MS. is worm-eaten throughout and mended in many places.

No. 225.

foll. 46; lines 9; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6×3 .

بیست باب

BÎST BÂB.

The famous manual on the construction and use of the astrolabe, which, from its division into twenty chapters (Bâb), is known

under the name of Bîst Bâb, بیست باب, by the same Nasîr-ud-Dîn Tûsî (d. A.H. 672 = A.D. 1273).

Beginning :—

الحمد لله حمد الشاكرين وصلواته على محمد ... اما بعد اين
مختصریست در معرفت اسطلاب النج *

Written in fair Indian Ta'lîq.

The MS. is mended throughout.

Not dated, apparently 19th century.

A note on fol. 1^a says this MS. was deposited in the Library of Mirzâ Radî-ud-Dîn 'Alî Bahâdur, son of Mirzâ Muhammâd Khurram Bakht, deceased on the 21st Shawwâl, A.H. 1236.

No. 226.

fol. 144 ; lines 19 ; size 8 × 4½ ; 5½ × 2¾.

✓ شرح بیست باب
SHARH-I-BÎST BÂB.

A commentary on the same work.

The commentator Nîzâm-ud-Dîn 'Abd-ul-'Alî-ul-Barjandî نظام
الدین عبد العلي البرجندی, who is the author of several other works
and who was still living in the beginning of the reign of Shâh
Tahmâsp Safawî of Persia (A.H. 930-984 = A.D. 1524-1576), com-
pleted this commentary, as expressed by the name of the month
جمید الآخر (fol. 144^b), in A.H. 889 = A.D. 1484.

The contents of this copy seem to agree fully with those of
the one mentioned in Rieu ii, p. 453, e.g. the definitions of technical
terms (found here on fol. 1^b), the tables of the positions of stars calculated by the translator himself for the year 853 of Yaz-
dajird corresponding with A.H. 889-890 (found here on fol. 143^b),
and the date of completion of the commentary expressed by the
name of the month جمید الآخر. But the opening lines of this copy
do not agree with those of Rieu *loc. cit.* It begins thus :—

الحمد لله رب العالمين و الصلاة على سوله محمد و آله اجمعين -
اين مختصریست در معرفت اسطلاب از تصانیف استاذ الدنيا علامه العالم
نصر الدین الطوسي نور الله مضجعه مشتمل بر بیست باب *

The above is immediately followed by the commentary with
the text.

Written in ordinary and careless Nasta'lîq with copious anno-

tations and emendations on the margins. The MS. is worm-eaten and damaged but mended and repaired in many places.

Not dated, apparently 18th century.

No. 227.

fol. 178; lines 28; size $11 \times 6\frac{1}{2}$; $8\frac{1}{4} \times 5$.

زیج جدید سلطانی ZIJ-I-JADID-I-SULTANI.

A defective copy of the usual edition of Ulug Beg's astronomical and chronological tables, that is, the second and revised one, compiled by Sultân Ulug Beg (سلطان الع بیگ) (d. A.H. 853 = A.D. 1449) with the assistance of Salâh-ud-Dîn Mûsâ (صلاح الدین موسی) called Qâdîzâdah-i-Rûmî (قاضی زاده رومی), and Maulânâ Giyâş-ud-Dîn Jamshîd (مولانا غیاث الدین جمشید) (the compiler of the original edition) and after the death of both of them, by co-operation with the celebrated 'Alî bin Muhammad Qûshjî (علی بن محمد قوشجی) (d. A.H. 879 = A.D. 1474).

The work is divided into four Books called Maqâlah. A great portion of the first Book on the different eras, which consists of a Muqaddimah and seven Bâbs, is wanting, and the copy opens abruptly in the middle of third Bâb with the following words:—

..... را بی زیادت و نقصان سالی کیرند و ماههای ایشان دوازده باشد از انجمله هفت ماه را هر ماهی سی و یک روز باشند *

The small scattered tables relating to the first Book are found on foll. 3^a-10^b.

Book II. در معرفت اوفات و طالع هروقت و آنچه تعلق بدان دارد, on fol. 11^a, sub-divided into twenty-two Bâbs; tables on foll. 18^b-93^a.

III. در معرفت روش ستارگان و موضع ایشان در طول و عرض و توابع آن, on fol. 94^a; sub-divided into thirteen Bâbs, tables on foll. 100^b-169^b.

IV. در باقی اعمال نجومی, on fol. 170^a; sub-divided into two Bâbs; tables on foll. 172^a-178^b. The MS. breaks off with the sixth table of the second Bâb.

For further particulars and other copies of the work see other catalogues.

Written in good small Nasta'lîq.

Foll. 11, 14 and 15 are supplied in a later hand.

Not dated, apparently 17th century.

No. 228.

foll. 225; lines 12; size $9 \times 5\frac{3}{4}$; 6×4 .

طالع مولود همایون

TÂLI'-I-MAULÛD-I-HUMÂYÛN.

A beautiful copy of an interesting work, containing the horoscope of Mirzâ Bâisangar, son of Mirzâ Shâh Rukh, with astronomical tables, by an author who designates himself in the epilogue, fol. 225^a.

حاجی ابن حسن الصانع المزینیانی مولداً و السبزهواری داراً *

Beginning: —

تبارک الدي خلق الانسان و علمه البيان جلت عظمته و هو رب العرش
العظيم - سپاس بیدقباس مربور دگار عالمیان را عز و جل النج *

According to the author's statement in the preface Mirzâ Bâisangar was born on the night before the 21st of Dulhijjah, A.H. 799 (A.D. 1396), in Herat. According to Ḥabîb-us-Siyâr, Vol. III, Juz 2, p. 131, the prince died on the morning of Saturday, 7th Jumâda I, A.H. 837 (A.D. 1433), at the age of 37.

On fol. 4^a the author tells us that he commenced the work in the middle of Jumâda I A.H. 828 (A.D. 1424) and completed it within the first ten days of Dulhijjah of the same year and then dedicated it to the afore-said prince. The preface is followed by a statement of the scribe فضل الله بن مرتضى الموسوي, who calls himself an "inferior slave" of the prince, that he completed the transcription in the beginning of Dulhijjah, A.H. 828, that is to say, at the same time that the composition of the work was completed. The above fact as well as the hand-writing and the gorgeous preparation of the copy, fully convince us that this copy was written for the prince.

A graceful Nasta'liq hand, slightly inclined towards Naskh, written on gold lines throughout, within gold and coloured-ruled borders with a beautifully illuminated head-piece. The headings and the contents of the tables are written in gold and various other colours. The top-headings of the tables are in most graceful gold Naskh written in gold and colours.

One or two folios seem to be missing from the end and the MS. breaks off abruptly with the words:—

خویی هرچه تمامتر برین بندۀ غالب بود که خود را هدف سها
ناوک اندازان

(6) Medicine.

No. 229.

foll. 375 ; lines 20 ; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

اختیارات بدیعی

IKHTIYÂRÂT-I-BADÎ'Î.

A very good and correct copy of the original edition of the Materia Medica, by 'Alî bin ul-Husayn ul-Anṣârî, known as Hâjî Zayn-ul-'Atṭâr المشهور به حاجی زین العطار, who was born A.H. 730 = A.D. 1330, and died A.H. 806 = A.D. 1403. It was completed A.H. 770 = A.D. 1368.

Beginning :—

امداد حمد ببعد و اعداد سپاس بمقیاس مبدعی را الخ *

The work is divided into two Maqâlahs. The first, on simple drugs, in alphabetical order, begins on fol. 2^b. The second, on compound medicaments, comprises sixteen chapters and begins thus on fol. 318^b :—

الحمد لله رب العالمين بدانکه این رساله دوم است

از مفتاح الخزائن *

In the above lines the latter part is called the second Risâlah of the Miftâh-ul-Khazâ'in, while as a matter of fact it is the second Maqâlah of the Ikhtiyârât i-Badî'î. For similar confusion and further details see Ethé, Ind. Office Lib. Cat. Nos. 2289-2295.

A complete index of the first Maqâlah, giving the Arabic, Greek and Hindi equivalents for all the Persian technical terms of simple drugs, arranged in alphabetical order, occupies forty-two folios in the beginning and begins thus :—

فهرست ابواب اختیارات بدیعی بطريق حروف تهجی *

Written in beautiful minute Naskh within gold and coloured - ruled borders with illuminated head-pieces.

This valuable copy, dated the beginning of Dulhijjah, A.H. 990, was written by ابی شمس الدین الجھرمی عذایت اللہ for the library of Muhammad Khân, son of Dilâwar Khân 'Adil Shâhî. Fol 1^a is covered with the seals and signatures of the nobles and officers of the courts of Shâh Jahân, 'Alamgîr and others. These names read as follows :—

مُحَمَّد الدِّين عَلِيُّخَان - شَمْسُ الدُّولَة مُتَهُور جَنْك بَهَادِر - مُحَمَّد فَاضِل -
قَابِلخَان خَانَه زَاد عَالِمَگِير بَادشَاه - مُحَمَّد حَافَظ - مُحَافَظ خَان *

The name of Ibrâhîm 'Âdil Shâh most probably the sixth king of the 'Âdil Shâhî dynasty of Bijâpûr, who reigned from A.H. 987-1035 = A.D. 1579-1626, also appears on the same leaf.

No. 230.

fol. 159; lines 19; size $9\frac{1}{2} \times 5$; $8 \times 4\frac{1}{4}$.

A fragment of the first Maqâlah of the preceding work. The whole of the introduction is wanting and the copy opens abruptly with the words:—

* عَفَافِش بَاد رَا نَابُودَه رَا

corresponding with fol. 2^b, line 3 of the preceding copy. It breaks off in the middle of the explanation of the word سداب under س, corresponding with fol. 153^a, line 12 of the preceding copy. The last words are و عَسْل بِيَامِيزَنْد و در چَشْم كَشْنَد ضَعْف چَشْم نِيكَو بُود

Written in careless Ta'liq within coloured-ruled borders
Frequent clerical mistakes.

Not dated, apparently 19th century.

No. 231.

fol. 281; lines 21; size 9×6 ; $6\frac{3}{4} \times 4$.

ترجمة منهاج البيان

TARJUMAH-I-MINHÂJ-UL-BAYÂN.

Foll. 1-173. A Persian translation of the well-known Materia Medica, entitled منهاج البيان فيما يستعمله الانسان by Yahyâ bin 'Isâ bin Jazlah, a Christian Physician of Bagdâd, who embraced Islamism in A.H. 466 (A.D. 1074) and died, A.H. 493 (A.D. 1100).

Beginning:—

شکر و سپس مر خدایرا که بیافرید عالم را و و بزرگ گردانید
* آدم را بر همه آفریدها *

The name of the translator does not appear anywhere, and the name of the person for whom the translation was made is thus introduced by several honorific titles:—

شهرنشاهه مععظم اتابک اعظم ملک مکرم شهریار مظفر رکن الدنیا والدین
قطب الاسلام و المسلمين اعدل الولاة و السلاطین سکندر زمان جمشید دوران
تاج بخش افق امن و امان ملک ملوك العالم شاه آل سلاطین سلبحوق
آلغ اعظم اتابک ابو الفتح نصیر الدوله ملک السعید الاتابک الشهید
قطب الدنيا و الدين ملک ملوك العجم الغ عادل آتابک محمود بن الملك
السعید قطب الدين ملک الامرا ابی منصور سفیسالار بن الملك السعید
الشہید عز الدين ابی مقاتل بیک خلد الله ملکه *

The names of the drugs are arranged in alphabetical order.

Foll. 175-281. ترجمة تقويم البدان. Tarjumah-i-Taqwîm-ul-Abdân. A Persian translation of the same Ibn-i-Jazlah's medical work on the regimen of the body, entitled تقويم البدان في تدبیر الانسان. Beginning:—

* چون اشارت عالی مخدوم اعظم معدن الجود واللطف والكرم الخ *

The names of the translator and the person for whom the translation was made, will appear from the following passage, which is a continuation of the lines quoted above:—

ابن الامیر الكبير المغفور المرحوم نظام الحق و الدنیاء و الدين امیر
جمشید بن قارن طاب ثراهما ... برانجمله زافد گشت که یعنی کمترین
بندگان علی بن بدر برهان کتاب تقويم البدان را از تازی بفارسی نقل
کند الخ *

Written in small Nasta'liq.

The colophon of the first work is dated Shâhjahânbâd, A.H. 1109.

نور الدين محمد—
Scribe:

The few notes found on the margins of the second work are cut by the binder.

No. 232.

foll. 35; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

ترجمة شهرابی

TARJUMAH-I-SUHRÂBÎ.

A medical tract on diseases, giving a description of them, and of the means and methods of curing them.

Beginning :—

الحمد لله رب العالمين ... اما بعد اين مختصریست مشتملبر زبدۃ
آنچه واجبست حاضر داشتن الخ *

According to the preface it is a Persian translation of Muham-mad bin Ma-hmûd ul-Chagminî's (d. c. A.H. 618 = A.D. 1221) selec-tions from earlier medical works. The translator 'Alî Akbar ibn Mu-hammad Labîb says that he translated it from Arabic at the request of Nawwâb 'Alî Qulî Khân Bahâdur Suhrâbjang, son of Mirzâ 'Alî Khân Bahâdur Dilâwarjang. It is divided into ten chapters مقالات, each of which is sub-divided into several sections.

Written in beautiful Nîm Shikast on gold sprinkled papers within gold and coloured-ruled borders, with an illuminated head-piece. The original folios have been mounted on new margins.

Marginal notes are found in the latter portion of the copy.

Some seals of the later kings of Oudh are found at the begin-ning and the end of the copy.

Not dated, 18th century.

A beautiful copy.

(7) Farriery.

No. 233.

fol. 134; lines 13; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

فرسانہ

FARAS NÂMAH.

A slightly defective copy of a treatise on farriery, translated by several Pandits from an old Sanskrit work Sâlihotra or Sâlûtra wrongly spelt here, fol. 2^b, as شہش کرت (name of the legendary inventor of the veterinary art and at the same time the name of the art itself and of works on the subject), at the desire of 'Abd Ullah Khân Firûzjang (d. A.H. 1054 = A.D. 1644), during the reign of Shâh Jahân (A.H. 1037-1068 = A.D. 1628-1658).

Some folios are missing from the beginning, and the copy opens abruptly thus :—

* کہ بدانیم کہ از طاقتہا و اعمال جزو نزد حق جل

It is identical with the فرسنامہ هندی, described in Ethé, Bodl. Lib. Nos. 1864-1866; Rieu, ii. p. 482, etc. It opens with an intro-

duction treating of the creation of the horse and of its colours, partly abridged from a Persian work on farriery فوستنامه فارسی written in the time of Mâhмûd Gaznawî. The real فوستنامه هندی begins on fol. 5^b, and is divided into two Qisms. The first treats of the knowledge of horses and their good or bad signs, in twelve Bâbs. The second, on fol. 28^a, deals with the various diseases of the horse and their treatment, in thirty-eight Bâbs.

The above is followed by another treatise of the same author, dealing with the diseases of horses and their cure by means of special prayers, as well as medical prescriptions, beginning on fol. 69^a:—

بعد هدا آنچه از ابتدای شوق و صبح شعور خود بندۀ عبد الله در باب
اسی از ادعیه و ادویه که بتجربه خود رسیده الخ *

Written in careless Indian Ta'lîq.

Not dated, apparently 19th century.

(8) Archery.

No. 234.

fol. 204; lines 11; size 10 × 5½; 6 × 3¼.

کلیات الرّمی

KULLIYÂT-UR-RAMÎ.

An exhaustive work on archery, by Sayyid Amîn-ud-Dîn, son of Mîr Muhammâd Hâshim bin Sayyid Ahmâd Najafî سید امین بن میر محمد هاشم بن سید احمد نجفی اندخوی, i.e., of Andakhûd, a town in Khurâsân between Balkh and Merv. The author claims to be a descendant of Sayyid Abul Barakât, who, he says, was attached to the services of Tîmûr. According to the versified chronogram:— رسید تیر بآماج سینه اعدا (fol. 204^b) the work was completed A.H. 1132 (A.D. 1720).

Beginning:—

تیر روی ترکش زبان وزره کمان معانی و بیان حمد حکیمی است *

The work is dedicated to Muhammâd Shâh (A.H. 1131-1161 = A.D. 1719-1748. It is divided into a Muqaddîmah, twenty-five Kulliyahs, and a Khâtîmah.

Written in fair Indian Ta'lîq, for one Sayyid Muhammâd Khân Bahâdur.

Dated Friday, 4th Shawwâl, A.H. 1196.
Scribe : كريم بخش.

(9) Music.

No. 235.

foll. 129; lines 11-16; size 9×6 ; $7 \times 3\frac{1}{2}$.

أصول النغمات الاصفية
USÛL-UN-NAGMÂT-UL-ÂSAFI.

A compendium of Indian music, written, according to the preface in this copy, by Gûlâm Ridâ, son of Muhammâd Panâh (Glam Râza ibn Muhammâd Pînah), for a certain Wazîr, entitled Âşaf :—

بأصف لقب آن سليمان سریر بمعنی است شاه و بصورت وزیر

Beginning :—

محمد و نصلي و نسلم - وجد انگلیز ترجمی که سوزان سینه ریشان

محبیت را بنمک خواباند الخ *

The work is divided into six Usûl, each sub-divided into several Faâls. A complete index of the contents is given on foll. 3^b-4^b.

Dr. Ethé, India Office Lib. Cat. No. 2023, in noticing a fragment of the work (only the first Asl), says that it was composed at the request of Mr. Richard Johnson by an anonymous author.

This copy, a complete one, is written in ordinary Indian Ta'lîq and is full of clerical mistakes.

The above treatise is followed by another work on Indian music, entitled راگ درپن, especially treating of the musical modes and melodies of the Hindûs. According to the preface it is originally based on an old Sanskrit work on Indian music, styled here مانکتوهله, which was written for Râjah Mân Singh of Gwâliyâr (d. about A.H. 924 = A.D. 1518), and from which this Persian translation was made by Faqîr Ullah فقیر الله, who completed it about A.H. 1076 = A.D. 1665.

This copy is substantially the same as the one noticed in Ethé, Ind. Office Lib. No. 2017, and the contents described therein agree word for word with those of the present copy. But the opening lines of the two copies are different. Our copy begins thus on fol. 76^b :—

ترانه حمد مر نوازنده را رواست که از نوازش ساز و برگ پرسوز
و ساز الخ *

میر بادشاہ میر. Neither of the treatises is dated, but both were written apparently in the 19th century.

No. 236.

foll. 99; lines 13; size $8\frac{3}{4} \times 5\frac{1}{2}$; 7×4 .

A collection of treatises on Indian music.

I. Foll. 1^b-14^a. اصول غنا Uṣûl-i-Ġinâ, a tract on the different tunes and melodies of music, written for Râi Dâl Chand Shâhib, by Râi Chand Ahmadâbâdî رائی چند احمد آبادی. It was completed in A.H. 1178 = A.D. 1764, for which the title forms a chronogram.

Beginning:—

بعد افراز و اعتراض بفجر و فضور از لیافت و طافت گدارش و ستایش

* و نیایش خداوندی الخ

The work is based on musical tracts composed by men of different creeds and sects and is divided into three chapters.

Foll. 14^b-17^a blank.

II Foll. 17^b-38^b. Another tract on the Râgs and Râginîs of India, entitled at the end رسائل موسیقی Risâlah-i-Mûsîqî. The author's name does not appear anywhere and the work begins thus without any preface:—

بدانکه در ولایت ایران وغیره شش آواز علم موسقی را شش نام

* مقرر کرده اند

Foll. 39^a-40^a blank.

III. Foll. 40^b-99^b. اصول النغمات Uṣûl-un-Naqmât. See No. 235. It is defective towards the end and breaks off in the middle of the fifth Asl, corresponding with line 1 on fol. 72^a of the above-mentioned copy.

Written in fair Indian Ta'lîq.

Not dated, apparently 18th century.

No. 237.

foll. 63; lines 11-17; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

A fragment of a large treatise on Indian music. It is defective at both ends, and opens abruptly with the fourth chapter:—

* باب چهارم در ذواختن هر کدام راگها و راگنیها در طنبور

The fifth chapter begins thus on fol. 17^b :—

باب پنجم در علم سفکیت یعنی علم موسیقی و آن مشتمل است

* بردہ فصل

The concluding lines are :—

* و تمام بندان هفت ماترا باشد بدین شکل الخ

The fourth chapter is written in fair Nasta'liq and the fifth in careless Ta'lîq.

Foll. 9^a-16^b contain blank tables.

Not dated, apparently 18th century.

(10) Divination, Geomancy and Magic.

No. 238.

foll. 72; lines 14; size 12×7½; 9½×5¾.

سحر العيون

SIHR-UL-'UYÛN.

A treatise dealing with the properties and secret virtues of various magical and cabalistic operations, exorcism, talismans, etc., translated from the بحر العيون of Abî 'Abd Ullah Mağribî and the عيون الحقائق وايضاح الطرایق of Hâkîm Abul Qâsim Muḥammad bin Aḥmad ul-'Irâqî u-Siwâwî (who lived about A.H. 850 = A.D. 1446). According to the preface the present work is translated from the above-named two Arabic works, but the translator (who does not give his name) added copious facts and information from various other sources. It was written for one Amîr Sayyid Qâsim, whose name is introduced after a great many honorific titles.

The date of composition, given at the end, is A.H. 907 = A.D. 1501.

Beginning :—

* حضرت راهب العطیات و عالم الخفیات له الحمد الخ

It is divided into two Maqṣads, each sub-divided into several Aṣls, and a Khâtimah.

Written in bold Nasta'liq.

Dated A.H. 1246.

The above treatise is followed by an account of the magical performances shown to Jahangîr by a party of magicians. It begins thus :—

در بیان رسیدن جماعت بازیگران بحضور جهانگیر بادشاہ و نیرنجات عجیب و طسمات غریبہ بر دوی کار آوردن - اول تخم اقسام درخت بزمین ریخته *

This portion, written apparently by the same scribe, is in a still bolder Nasta'lîq.

No. 239.

foll. 123 ; lines 15 ; size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3$.

قواعدِ الهدایت

QAWÂ'ID-UL-HIDÂYAT.

A detailed work on geomancy, compiled by Hidâyat Ullah, popularly known as Munajjim Shîrâzî، هدایت الله، A.H. 1001 = A.D. 1592, and dedicated to the emperor Akbar.

Beginning :—

شکر و سپاس و حمد بیقیاس مرصانعی را که نقاش قدرت او به پرکار تصویر و بقلم تقدیر صفحات افلاک را *

It is divided into a Muqaddimah, and four Jihats جهت. See Ethé, Ind. Office No. 2266.

Written in good Naskh.

Not dated, apparently 17th century.

No. 240.

foll. 15 ; lines 9 ; size $8 \times 4\frac{3}{4}$; $4\frac{1}{4} \times 2\frac{3}{4}$.

An anonymous short tract in fifteen Bâbs treating of the properties and hidden virtues of various magical and cabalistic operations, exorcism, etc., and of ingenious devices and recipes for purposes of utility.

It opens abruptly thus :—

دیگر عملهای لطیف تردن و این کتاب از ادريس پیغمبر مانده است الخ *

Written in careless Ta'lîq.

A modern copy, written apparently in the 19th century.

No. 241.

fol. 147; lines 17; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

• A collection of treatises dealing with all kinds of hidden sciences, the virtues and properties of various magical and cabalistic operations, exorcism, talismans, prayers, invocations, etc., etc.

I. Foll. 2^a. This treatise is introduced by a heading, written in red, خواص سوره های قرآن, followed by the following line in which the work is ascribed to the celebrated Mullâ Bâqir Majlisî (d. A.H. 1110 = A.D. 1698) :—

من مولفات علامی فهامی مجتهد الزمانی مولانا محمد باقر المجلسي

* دام ظله السامي *

It treats of the virtues and properties of all the Sûrahs of the Qurân, arranged in order, of some special prayers and invocations, of the secret virtues of letters and numerals, of the construction of magical squares, charms and amulets, and a collection of prescriptions, etc., etc.

Beginning :—

* بسند معتبر منقول است که حضرت امام رضا ع فرمود که بسم الله الرحمن الرحيم الخ

Fol. 1 should be placed after fol. 2.

II. Fol. 45^b. فالنامہ حضرت امام رضا A Fâl Nâmah or Book of Divination, ascribed to the famous Imâm 'Alî Rida, translated into Persian by 'Ali ibn-ul-Qâdî.

Beginning :—

* بعد از سپاس حضرت ایزد متعال که مبدع کل است و درود بیحد الخ

The Fâl Nâmah is followed by a collection of prescriptions, the virtues of some special invocations, charms, amulets, and of various magical and cabalistic operations

III. Fol. 73^a. تحفة الغرائب Tuhfat-ul-Ğarâ'ib. A treatise dealing with similar subjects, by Muhammad bin Shaykh Muhammad Sarfarâzî.

Beginning :—

* حمد بیحد و سپاس بیعد نثار برکاته ملک بی نیاز تبارک و تعالی و تقدس

Written in fair Nasta'liq.
Not dated, apparently 19th century.

(11) Interpretation of Dreams.

No. 242.

fol. 291; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 4$

A defective copy of a detailed work on the interpretation of dreams. The name of the author and the title of the work cannot be ascertained on account of a lacuna at the beginning as well as at the end. It opens abruptly with the words:—

... گوید اگر کسی بیند که باران سخت نه بوقت خویش هم
 چنین بارید دلیل کند که اندران دیار از لشکر رنج و بلا رسد *
 and ends:— •
 و اگر بیند که کوئدم را بکشت دلیل کند که بر دشمن ظفر یابد و اگر
 - بیند که بعد از کشتن آن

The authorities frequently cited are:—

جعفر صادق - کرمانی - جابر مغوبی - ابن سیرین - اسماعیل اشعث *

Written in beautiful Naskh within gold and coloured borders.
A great many folios are borderless.

A good old copy.

Not dated, apparently 16th century.

(12) Specimen of Calligraphy.

No. 243.

fol. 15; lines 2; size $20\frac{3}{4} \times 14$; $16\frac{1}{2} \times 10$.

Fifteen gilded folios pasted on thick piece-boards, containing specimens of Persian calligraphy. Each folio bears the signature of Muhammad Husâm-ud-Dîn of Lucknow. محمد حسام الدین لکھنؤی

Not dated, apparently 19th century.

VI. PHILOLOGY.

(1) Lexicography.

(a) Persian Dictionaries.

No. 244.

foll. 369; lines 23; size 11×6 ; $8 \times 3\frac{3}{4}$.

موئد الفضلا

MU'AYYID-UL-FUDALÂ.

The well-known Persian dictionary, by Muḥammad bin Lâd مُحَمَّد بْن لَاد, completed, according to Blochmann, Contributions, p. 9, in A.H. 925 = A.D. 1519.

Beginning :—

* مُحَمَّد مُتَوَافِرَة و مَدَابِيج مِنْكَاثِرَة مِنْ دَادَار دَانَا تَذَكْرَى تَوَانَا رَا

The work explains all the words and phrases occurring in the Shâh Nâmah, Niżâmî's Khamsah, the six poems of Sanâ'i, the dîwâns of Khâqânî, Anwâri, Zâhîr, Abharî, Hâfiẓ, Salmân, Sa'dî, etc. The words are grouped in Kitâbs according to the initial letters, and, in each Kitâb, in Bâbs, according to the final letters. Each Bâb consists of three Faṣls, the first comprising the Arabic words and sentences generally used in the Persian language, the second the Persian and Pahlawî words, the third the Turkish words.

The name of the author given in the concluding lines of this copy is محمد بن لاد بن عبد الوهاب.

Written in ordinary but legible Nasta'lîq on creamy and yellow papers, with casual emendations on the margins.

Dated, Jahângîr Nagar (Dacca), 23rd Safar, A.H. 1096.

No. 245.

foll. 350; lines 21; size $12 \times 7\frac{1}{2}$; $10 \times 5\frac{1}{4}$.

مدار الافتخار

MADÂR-UL-AFÂDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words, by Ilahdâd Faydî bin Asad-ul-'Ulamâ 'Alî Shîr Sîrhindî الهداد فيضي بن اسد العلماء على شير سرهندى who completed it A.H. 1001 = A.D. 1593.

Beginning :—

* ای نام تو ورد هرزبان دگر است الخ.

The arrangement is that the first letter constitutes the Bâb and the last the Faşl, each Faşl consisting of three Sections, viz. the Arabic, then the Persian and finally the Turkish words, indicated respectively by a red ع and ف and ت.

The Khâtimah, treating of the meanings of single letters in Persian, begins on fol. 344^a.

Written in small Ta'lîq, occasional notes on the margin.

Not dated, apparently 19th century.

Scribe :— نصیر الدین شرقی۔

No. 246.

fol. 514 ; lines 23 ; size 13 $\frac{3}{4}$ × 7 $\frac{3}{4}$; 10 × 5 $\frac{1}{2}$.

فرهنگ جهانگیری

FARHANG-I-JAHÂNGÎRÎ.

The famous Persian dictionary, containing purely Persian words, with copious poetical quotations, by Jamâl-ud-Dîn Husayn Injû bin Fakhr-ud-Dîn Hasan Shîrâzî who died in Âgrah in or after A.H. 1032 = A.D. 1623. The author commenced the work under Akbar and finished it A.H. 1017 = A.D. 1608, under Jahângîr, after whom it is named.

Beginning :—

* آنکه بر لوح زبانها حرف اول نام اوست الخ.

An introduction or Muqaddimah, divided into twelve Â'ins, treats of the Persian language, dialects, grammar, etc., fol 4^a; the dictionary proper begins thus on fol. 16^b: بنام ایزد بخشایندهه و بخشایگر- باب الف فصل الف (Khâtimah) divided into five در, treats of metaphorical and figurative expressions, compound words, words containing any of the letters peculiar to Arabic, Zand, Pazand, and foreign words, on fol. 437^a.

The work has been lithographed in Lucknow, A.H. 1293.

Written in large Indian Ta'lîq within coloured-ruled borders, with an illuminated head-piece.

Dated 17th Shawwâl, A.H 1222.

Fol. 1^a bears the following signature :—

“Lewis Da Costa, Calcutta, July, 1827.”

The signature is followed by a note, written in the same handwriting giving a short description of the work.

No. 247.

fol. 557; lines 29; size $11\frac{3}{4} \times 6\frac{3}{4}$; 9 × 5.

برهان قاطع

BURHÂN-I-QÂTI‘.

A dictionary of the Persian language including words borrowed from the Arabic and several other languages, by Muhammad Husayn, poetically called Burhân, bin Khalaf ut-Tabrîzî مُحَمَّد حُسَيْن مُتَخَلِّص بَهْ بْنُ خَلْف التَّبَرِيزِيَّ, completed A.H. 1062 = A.D. 1651 and dedicated to 'Abd Ullah Quṭub Shâh (A.H. 1035-1083 = A.D. 1625-1672).

Beginning :—

ای راه نما بهر زبان در افواه یزدان و کرسطوسی و تانکوی واله

The work consists of nine Fâ'idahs, on the Persian language, its letters, particles and orthography. The description of these Fâ'idahs, found in other copies, is wanting here, in consequence of a lacuna after fol. 1^b. Twenty-eight Guftars, comprising the entire dictionary, in which the words are arranged according to the first, second and third letters, fol. 8^b. The 29th Guftar, containing seventy-one words, most of which are foreign words and proper names, begins on fol 556^a. The work has been edited by Capt. Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834.

Written in good Naskh within gold and coloured-ruled borders with an illuminated but faded head-piece.

The headings are written in bolder Naskh.

Not dated, apparently 17th century.

No. 248.

fol. 282; lines 15; size $9 \times 5\frac{3}{4}$; 6 × 3 $\frac{3}{4}$.

فرهنگ فاروقی

FARHANG-I-FÂRÛQÎ.

A defective copy of a Persian dictionary. Several folios are missing from the beginning, consequently the name of the author, the title of the work, etc., cannot be ascertained from the text.

In the colophon, however, the work is called فرهنگ خارقی. It opens abruptly with the words درد که پوست را اداره کند و درست کرداند پراختن. The first word explained here is براختن. The arrangement is that the first letter constitutes the Bâb, and the last the Fâṣl. The explanations are very short and there are few poetical quotations. The first two chapters, viz., of الف and ب, and the earlier portion of the third (ج), are wanting. Several folios at the beginning are misplaced.

Written in ordinary Indian Ta'lîq.

Dated, Friday, the 14th of Rajab, A.H. 1049.

Scribe:—شیخ ابو العاصم.

The upper margins of several folios at the beginning are replaced by new ones.

(b) Arabic-Persian Dictionaries.

No. 249.

fol. 281; lines 19; size $8\frac{1}{2} \times 4\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

تاج الاسامي

TÂJ-UL-ASÂMÎ.

An Arabic-Persian dictionary in which the words are arranged according to the initial and the final letter, that is the first letter of a word contributes the Bâb and the last the Fâṣl.

Beginning:—

* الحمد لله المحمود بجمع الاصاف و الاسماء الممدوح بانواع الكرم

The dictionary begins immediately after three lines devoted to the praise of God and the Prophet, and the name of the author does not appear anywhere in the text, but Dr. Ethé, Bodl. Lib. No. 1634, says that in Fraser's hand-list the work has been ascribed to the celebrated Mahmûd bin 'Umar-uz-Zamakhsharî مسعود بن عمر الزمخشري, who died A.H. 538 = A.D. 1143.

The first 104 folios are written in fair Naskh and the rest in ordinary Nasta'lîq inclined towards Naskh.

The last folio has been supplied in a modern hand.

Not dated, apparently 19th century.

No. 250.

foll. 503; lines 19; size $10\frac{1}{2} \times 6$; $8\frac{1}{4} \times 4$.

كنز اللغات

KANZ-UL-LUGÂT.

An Arabic-Persian dictionary, by Muḥammad bin ‘Abd-ul-Khâliq bin Ma‘rûf، مُحَمَّد بْن عَبْد الْخَالِق بْن مَعْرُوف، dedicated to Kârgiyâ Sultân Muhammad bin Giyâ bin Nâṣir Giyâ of Gîlân, who reigned A.H. 851-883 = A.D. 1447-1478, and his son and heir, Kârgiyâ Mirzâ ‘Alî, who was killed A.H. 911 = A.D. 1505.

Beginning:—

ابتداء هر سخن آن خوبتر کوست حمد خالق جن و بشر
جواهر کنوز لغات حمد و ستایش النع *

كتاب الالف باب الالف مع الالف من مصدر الثلاثي المجرد
The dictionary itself begins on fol. 4^b with the باب الالف، الالف مع الالف من مصدر الثلاثي المجرد. It is arranged alphabetically according to the first and the last letter of the words.

Written in fair Nasta’lîq.

The last three folios are damaged.

Not dated, apparently 19th century.

No. 251.

foll. 37; lines 19; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

THE SAME.

A fragment of the preceding work, beginning as usual. Fol. 7^b is followed by a large lacuna corresponding with fol. 10^b, line 18 to fol. 477, line 13 of the preceding copy, and fol. 8^a suddenly begins with باب الواو مع الصاد.

Written in fair Nasta’lîq, by Dîn Muḥammad, a servant of Mîr Sayyid Muḥammad Fîrûz.

Dated 7th Rabî‘ II, A.H. 1127.

The margins of the first seven folios contain some points of Muhammadan law in the forms of questions and answers, written in a later hand.

No. 252.

foll. 309; lines 17; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

مختَّبُ الْغَلَاتِ شَاهِجَهَان

MUNTAKHAB-UL-LUGĀT-I-SHÂHJAHÂNÎ.

The popular Arabic-Persian dictionary, by 'Abd-ur-Rashîd
 عبد الرشید الحسینی المدنی التنوی composed in A.H. 1046 = A.D. 1636, and dedicated to the emperor
 Shâh Jahân.

Beginning :—

ستایش و سپاس مالک الملکی که تذکر آلامی بی احصای الخ *

It is also called *Rashîdî 'Arabî* and is arranged alphabetically according to the initial and final letters.

A reproduction of this work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1836; Lucknow, 1835, 1845 and A.H. 1286; lithographed, Bombay, 1862.

Written in small careless Ta'lîq

Not dated, apparently the latter part of the 19th century.

No. 253.

foll. 296; lines 30; size $13 \times 8\frac{1}{4}$; 10×5 .

قابوس

QÂBÛS.

The Persian translation of Majd-ud-Dîn Muhammâd Fîrûzâbâdi's (d. A.H. 817 = A.D. 1414) well-known Arabic dictionary, the Qâmûs, by Muhammâd Habîb Ullâh, محمد حبیب اللہ, completed A.H. 1149 = A.D. 1736.

The work is divided by the binder into two volumes.

Vol. I. Beginning :—

حمد و نیایش گونا گون معرض حضرت علیم و علامی که تعلیم کل

اسماء از صفات خاصه اوست *

The dictionary itself begins on fol. 9^b with the word اباءه. The Bâbs are arranged according to the last, the Faṣls according to the first letter. This volume ends with the word بقظ.

No. 254.

foll. 291 (297-582); lines and size same as above.

Vol. II.

The continuation of the preceding copy, beginning with باب العین فصل الهمزة. The first word is ذراشیع.

Both the copies are written in small Nasta'liq by one scribe within coloured-ruled borders with a beautifully illuminated head-piece at the beginning of the first volume.

The date of transcription, given at the end of the second volume, is Sunday, the 7th Jumâdâ II, A.H. 1229.

The copy has been amended and repaired in many places. The last four folios of volume second are mounted upon new margins.

(c) *Turkish-Persian Dictionary.*

No. 255.

foll. 128; lines 14; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

لغت تركي
LUGAT-I-TURKI.

A vocabulary of Turkî or Oriental Turkish, explained in Persian, by Faḍl Ullah Khân, فضل الله خان, who wrote it by the order of the emperor 'Aurangzîb.

Beginning :—

سبحان الله هرگاه از افصح عرب و عجم گل لا احصى ثناء عليك
بشكفته الخ *

It is divided into an Introduction and three Bâbs, as follows :—
Introduction, on Turkî suffixes, fol. 2^a.

First Bâb, Verbs arranged in alphabetical order according to the first letters, fol. 2^b. Second Bâb, Nouns arranged in alphabetical order, according to the first and last letters, fol. 31^b. This chapter is wrongly styled باب دویم instead of باب سیوم. The Third Bâb on miscellaneous words, as numerals, limbs of the body, names of animals, of Turkish tribes, etc., is wanting in this copy.

Printed at the request of Sir W. Ouseley, with improvement and additions, by Maulavî 'Abd-ur Rahîm, Calcutta, A.H. 1240.

Written in careless Indian Ta'liq.

Foll. 87-104 are damaged and worm-eaten and the top margins of these folios are hopelessly damaged.

Not dated, apparently 19th century.

Foll. 106^b-122^b. Miscellaneous Arabic verses with their respective metre and paraphrase in Persian

Foll. 123^b-128^a. A long letter in Persian in which the writer, ر الواثق بـ الله العلـيـ مـحمدـ المشـهـرـ بـعلـيـ, who calls himself at the end , explains the meaning of some difficult and doubtful verses of Khâqânî, الاـهـجـيـ.

(2) Grammar.

No. 256.

foll. 305; lines 19; size 9½ × 6; 6 × 3½.

شرح شافعیہ

SHARH-I-SHAFIYAH.

A Persian commentary on Ibn-ul-Hâjib's (d. A.H. 646 = A.D. 1248) treatise on etymology and orthography, styled الشافعیہ. This commentary was composed by Muhammad Hâdî bin Muhammad Sâlih of Mâzandarân (محمد هادی بن محمد صالح مازندرانی) (who was still alive in A.H. 1088 = A.D. 1677), at the request of Nawwâb Khân bin Khân bin Khân Husayn 'Alî Khân.

Beginning :—

* الحمد لله رب العالمين والصلوة چنین گوید ذرۃ بیمقدار الخ

The Arabic original is over-lined in red or written in large Naskh.

Written in fair Nasta'lîq.

About fifty folios in the beginning are water-stained. Foll. 245-301 are mounted on new margins. The last four folios have been supplied in a modern hand.

Not dated, apparently 18th century.

No. 257.

foll. 377; lines 17; size 10½ × 7½; 8 × 4½.

THE SAME.

Another copy of the preceding work, without any mark of distinction between the original text and the commentary.

Written in ordinary Ta'lîq at the desire of Maulavî Maqbûl Husayn.

Dated, Thursday, 5th of Rabi' I, A.H. 1253.

No. 258.

foll. 220; lines 19; size $12 \times 7\frac{1}{4}$; $9 \times 4\frac{3}{4}$.

عافية

‘AFIYAH.

Another Persian commentary on Ibn-ul-Hâjib's الشافية, by Muhammad Sa'd محمد سعد, see fol. 1^b, line 10 (but in the conclusion, fol. 219^a, line 15, he is called Muhammad Sa'îd, surnamed Gâlib, محمد سعید متخالص بغالب), who completed it in Şafâr, A.H. 1097 = A.D. 1685.

Beginning :—

ستایش و نیایش بسیار سزاوار حضرت کردگاری که قوانین و قواعد

علم تصريف النجف *

The text, written in large Naskh, is over-lined in red.

Written in ordinary Indian Ta'liq.

Dated 27th Rabî' I, A.H. 1227.

Scribe :— سید عباس عرف رجی

A note on fol. 1^a in the handwriting of Sayyid ‘Alî Muham-mad of Panduah says that Maulavî Faḍl-ur-Rabb inherited the copy from his grandfather, Maulavî Qalandar Bakhsh, from whom ‘Alî Muham-mad purchased it in 1274 (*Bengali year*).

No. 259.

foll. 169; lines 18; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

شرح الفوہ

SHARH-I-ALFIYYAH.

A Persian commentary on the famous Arabic grammar in verse, entitled خلاصة فی النحو or الالفیہ of Jamâl-ud-Dîn Abû ‘Abd Ullah Muham-mad bin ‘Abd Ullah ut-Tâ’î, known as Ibn-i-Mâlik (who died A.H. 672 = A.D. 1273), by Muham-mad ‘Alî bin Maulânâ Āqâ Bâbâ’î Sirkâni. محمد علی بن مولانا آقا بابائی سرکانی.

Beginning :—

الحمد لله رب العالمين اما بعد برضایر صافیہ اصحاب سخن

* د ابصار المعرف

The Arabic original is written in red.

Foll. 3-72 are written in ugly Nasta'liq, the rest in fair Nasta'liq.

Not dated, apparently 19th century.

No. 260.

fol. 70 ; lines 11-27 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; 7 $\frac{3}{4}$ -6 · 5-3.

Three Persian treatises on Arabic grammar.

I. دستور المبتدئ Dastûr-ul-Mubtadî, fol. 1^a. On the laws of permutation which apply to the Arabic irregular verbs, compiled by Ṣafî bin Naṣîr صَفِيُّ بْنَ نَصِيرٍ for his son Abul Makârim Ismâ'îl, in the form of questions and answers.

Beginning :—

الحمد لله الذي يصرف الاحوال ويخفف الانتقال الخ *

Foll. 1^a-15^a are written in fair Nasta'liq, the rest in careless Nîm-shikastah.

II. صرف میر Sarf-i-Mîr, fol. 33^b The popular treatise on Arabic inflexion, by Mîr Sayyid Sharîf Jurjânî میر سید شریف جرجانی who was born A.H. 740 = A.D. 1339, and died A.H. 816 = A.D. 1413.

Beginning :—

بدان ایدک الله تعالیٰ فی الدارین که کلمات لغت عرب بر سه قسم

است - اسم و فعل و حرف الخ *

Written in fair Nasta'liq in the Madrasah of Munshî Sadr-ud-Dîn by Shaykh Faḍl Ullah, son of Shaykh Muḥammad ‘Âdil bin Shaykh Muḥammad Zâhid, resident of Chaklah Jasar, Sarkâr Khalifah Abâd.

III. An anonymous treatise dealing with various technicalities of Arabic grammar, explained in the form of questions and answers, fol. 55^a.

Beginning :—

الحمد لله رب العالمين ... بدان که این کتاب است بدان (؟) الحمد

در اصل چه بود جواب الحمد در اصل حمداً بود *

Written in careless small Ta'liq.

None of the treatises is dated, but apparently all of them were written in the 19th century.

No. 261.

fol. 66; lines 8-15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

A collection of treatises on Persian Grammar.

I. Foll. 1^b-10^a. جامع المصادر Jâmi‘-ul-Mâṣâdîr, on Persian infinitives, arranged in alphabetical order.

Beginning:—

مصدر اسمی است ای برادر من نش بود در اخیر دن (یا تن)

II. Foll. 11^a-20^a. An anonymous grammar containing paradigms of Persian Verbs.

Beginning:—

بدان اسعدک الله تعالى فی الدارین که جمله افعال النج *

III. Foll. 21^a-24^b. ضرب المثل Darb-ul-Mâṣal. A collection of Persian proverbs.

Beginning:—

تا تریاک از عراق آورده شود مار گزیده مرده بود *

IV. Foll. 25^b-42^b. Another treatise on Persian Verbs with their different forms.

Beginning:—

بعد حمد خدا تعالیٰ که جواهر افعال از کان مصدر تحمید اوست النج *

V. Foll. 43^b-66^b. قواعد فارسی Qawâ‘id-i-Fârsî. A Persian grammar dealing with different forms of the alphabet, the significance of the single letters of the alphabet, and some compound words, by Raushan ‘Alî Ansârî of Jaunpûr who died as professor in the College of "Fort William, Calcutta, about A.D. 1810.

Beginning:—

بعد از حمد حضرت آفریدگار و نعمت جانب رسول مختار صلی الله عليه و آله و سلم بدانکه این رساله موسوم بقواعد فارسی النج *

It is divided into a Muqaddimah, eleven Bâbs and a Khatimah.

It has been printed in Calcutta, A.H. 1232 and 1249, and lithographed in Lucknow.

Written in fair Nasta‘lîq.

Not dated, apparently 19th century.

(3) Prosody.

No. 262.

foll. 116; lines 12; size $8\frac{1}{2} \times 6$; 7×4 .

المعجم في معيار اشعار العجم

AL-MU'JAM FI MA'AYIR-I ASH-AR-IL-'AJAM.

A work on prosody, rhyme and poetical figures, by Shams-ud-Dîn Muhammâd ibn Qays of Ray. شمس الدين محمد بن قيس الرازي.

Beginning :—

الحمد لله المذعوت بذعوت الجلال الموصوف بصفات الكمال النجع *

The work has been edited by Mirzâ Muhammâd with introduction and indices in “E. J. W. Gibb Memorial” series (*London*, 1909).

The title of the work given in the preface is المعجم في اشعار العجم, in the colophon it is called اشعار العجم but it has been labelled and entitled by some former owner حدائق السحر or دفایق الشعر, which, as we know, is a work on the same subject by the famous poet Rashîd-ud-Dîn Waṭwâṭ (d. A.H. 578 = A.D. 1182) and which Shams-i-Qays mentions in the preface, fol. 4^a.

The present copy is somewhat abridged. Most of the poetical quotations found in the printed edition are omitted, while the prose part is merely an abstract. The system of divisions and arrangement, found in the printed edition, is maintained. The year in which the author began to write the book is given here as A.H. 615 = A.D. 1218, instead of A.H. 614, as in the printed edition, and the name of the person to whom the work is dedicated runs here thus :—

حضرت خداوند خافان معظم تاج مغخر ملوك عالم قطب الدنيا
و الدين عضد الاسلام و المسلمين قرة عيون السلاطين علاء الدولة بهاء الامة
ضياء الملة ظهير الانام عمدة الخلافة انتخار جهان اعظم فرنداش خان ابو المويد
سلغر شاه بن سعد نصر امير المؤمنين ضاعف الله جلاله و مد ظلاله *

Of the two Qisms into which the work is divided the *first* on Prosody, sub-divided into four Bâbs, begins on fol. 5^b; the *second* on Rhyme, sub-divided into six Bâbs, on fol. 55^a. The Khâtimah on poetical figures begins on fol. 111^a.

Written in a careless and hasty Nasta'lîq. In the colophon, dated 23 Jumâdâ II, A.H. 1236, the scribe سید عطا علی طباطبائی says that he completed the transcription in twenty days.

No. 263.

foll. 88; lines 22; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

مجمع الصنائع MAJMA'-US-SANÂ'I'.

A treatise on poetical figures by Nîzâm-ud-Dîn Ahmâd bin Nûzâl al-dîn Ahmad bin Muhammâd Sâlih uš-Siddîqî-ul-Husaynî صالح الصدیقی الحسینی, who completed it, as stated at the end, on the 3rd of Ramadân, A.H. 1060 = A.D. 1650.

Beginning:—

الحمد لله الذي انعم علينا و هدانا الى الاسلام النج *

The work is divided into four chapters فصل and an Appendix خاتمه, as follows:—

1. در تہسیم کلام, various kinds of composition, fol. 3^a.
2. در بداع لفظی, word-ornaments, fol. 14^a.
3. در صنایع معنوی, concetti, fol. 50^b.
4. در سرقات شعری, plagiarisms in poetry, fol. 81^b.

Appendix, on technical terms, fol. 84^b.

Written in ordinary but legible Nasta'lîq, at the desire of Muhammâd 'Alî Khân, with occasional emendations on the margins.

Dated 22nd Jumâdâ II, A.H. 1172, the fifth regnal year of 'Âlamgîr II.

Scribe: سید زین العابدین الحسینی الموسوی.—

No. 264.

foll. 107; lines 15; size $8\frac{3}{4} \times 5$; $6 \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work.

Chapter I on fol. 3^b II on fol. 16^b. III on fol. 63^a. IV on 97^b. The appendix or Khâtîmah in this copy is not distinguished from the rest by a heading.

Written in ordinary Ta'lîq.
Dated 16th Muharram, A H. 1204.

No. 265.

foll 59; lines 30; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

A very interesting, valuable and curious composition on the logical and rhetorical sciences and the art of rhyming. The work is an anonymous one, and is bound in two separate parts.

Part I.

Beginning :—

ان احسن الكلام وابلغ النظم بعد حمد الله الحكيم العلم الصلوة
وسلام على الانبياء العظام خداوندا معلم و متعلم حكمت را
بالنهاية حق النج *

In the beginning the author mentions the celebrated Nasir-ud-Dîn Tûsî (d. A H. 672 = A.D. 1273) and the work *Nihâyah al-âqâd*. This part is devoted for the greater part to Logic, in dealing with which the author gives a clear exposition of the abstract principles of the science, and the meaning and explanation of logical terms, profusely illustrated by examples. The latter portion of the work is devoted to prosody and rhyme.

No. 266.

foll. 57; lines and size same as above.

Part II. On the various embellishments of prose and poetical compositions, rhetorical figures, tropes and other artifices of poetry, on prosody and rhyme, the principles of scansion, the different feet and the modifications of which each is susceptible, with a discussion on the different metres and a dissertation on rhyme, etc., profusely illustrated by quotations from ancient and modern authors.

Foll 1^b-3^a contain the earlier portion of Sharaf-ud-Dîn Ibn-ul-Muqrî's (d A.H 837 = A.D. 1433) 'Unwân-ush-Sharaf (lithographed, Calcutta, A H. 1272), composed by order of Malik Ashraf Ismâ'il bin 'Abbâs (A.H 778-803 = A.D. 1376-1400), the seventh king of the Rasûlî dynasty of Yaman. The 'Unwân-ush-Sharaf, of which only a portion (extending to line 17, p. 5 of the lithographed edition) is quoted in the present MS. as a specimen is a very curious composition. It begins with a treatise on Muhammadan law according to the Shâfi'i school.

Beginning :-

الحمد لله ولبي الحمد و مستحبة الدي لا ينوم بمحمده احد من خلقه

* نشهد ان لا

‘ الْحَمْدُ لِلّٰهِ وَلَبِي الْحَمْدُ وَمُسْتَحْبَةُ الدِّيْ لَا يَنْوِمُ بِحَمْدِهِ أَحَدٌ مِّنْ خَلْقِهِ’ of the above line is written in red. The second الحمد in the line is written in red within a column. بِحَمْدِهِ is also written in red within a column, and the last letter of the last word in the line (ا) is written in red too. The first letter of the first word in the second and each succeeding line, or it and one or more of the following letters, and the last letter of the last word, or it and one or two others, are written in red. Portions of the second and each succeeding line are written in red in the columns in which الْحَمْدُ and بِحَمْدِهِ of the first line are so written. The words formed by the “first word” letters written in red, read from the top downwards, compose a treatise on prosody. The words formed by reading the letters in the right-hand column, from the top downwards, compose an account of the Rasûlî dynasty of Yaman. The words formed by reading the letters in the left-hand column compose a treatise on grammar. Those formed by the “last-word” letters compose a treatise on rhyme. There are, therefore, five treatises in all.

Quotations from well-known Arabic and Persian authors, both ancient and modern, are numerous, the last name given being Sâ’ib’s (d. A.H. 1088 = A.D. 1677), found on fol. 22^b, line 9. It seems, therefore, probable that the work was composed towards the end of the 17th century or at the beginning of the 18th century. Both parts are elegantly written by the same scribe in beautiful minute Naskh and Nasta’liq in gold, blue and red, within gold and coloured borders with a beautifully illuminated head-piece at the beginning of the First Part. Scattered notes are found here and there on the margins.

Neither of the copies is dated, but apparently they were written immediately after the composition of the work.

(4) Rhetoric, Ornate Prose and Letters.

No. 267.

fol. 247; lines 13; size $8 \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

رسائل الامجاز

RASÂ’IL-UL-I’JÂZ.

The second of the five Books (Risâlah) of Amîr Khusrau’s امیر خسرو (d. A.H. 725 = A.D. 1325) famous work on epistolography

and elegant prose-writing entitled Rasâ'il-ul-I'jâz or I'jâz-i-Khusrawî, completed, according to W. Pertsch, Berlin Cat. No. 1055, on the 7th Shawwâl, A.H. 716 = Dec. 23, A.D. 1316.

Beginning :—

* در سواد این رساله گلستانها بسیار است بگلهای گونا گون آرسته الخ

As in the Berlin copy (W. Pertsch, loc. cit.), there are ten Khatâs. The first Risâlah has been lithographed in Lucknow, A.D. 1865, and the whole work in the same place, 1876.

This copy, a good one, is written in beautiful clear Nasta'lîq within gold and coloured-ruled borders, with an illuminated, now faded, head-piece.

Not dated, apparently 17th century.

A note on fol. 1^a is dated A.H. 1114. On the same page the work is wrongly endorsed in a modern hand "اعجاز موسوی".

No. 268.

foll. 119; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

An incomplete copy of one of the aforesaid five Risâlahs of Amîr Khusrau.

Beginning :—

* حمدی که نخستین پایه اش معراج دانشمندان سرد الخ

Fol. 1^b is followed by a lacuna. Several folios are also missing from the end. The MS. breaks off in the middle of the second Harf of the fourth Khat. The contents of the second Harf of the third Khat (fol. 65^a), however, agree with the extract of Letter 3, Book (Risâlah) IV, given in Elliot, Vol. III, p. 566.

Written in fair Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece and an 'Unwân.

Not dated, apparently 17th century.

No. 269.

foll. 9; lines 17-22; size 10×6 ; $5 \times 2\frac{1}{2}$.

خوان خلیل

KHWAN-I-KHALIL.

Zuhûrî's (d. about A.H. 1025 = A.D. 1616) well-known preface to the "Khwâñ-i-Khalil."

Beginning after five lines, which undoubtedly are the concluding lines of a prose work of the same poet:—

* ای از تو براہل تخت و اکلیل سبیل النج

Printed at Lucknow, 1846; at Cawnpore, A.H. 1269 and A.D. 1873.

Written diagonally in beautiful minute Shikastah hand within illuminated and gold and coloured-ruled borders. The original folios containing the text are gold sprinkled throughout and are mounted on thick piece boards.

Not dated, apparently 19th century.

No. 270.

fol. 56; lines 15; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

Two different collections of letters bound in one volume.

I. Foll. 1^b-29^a. رقعات ابو الفضل Ruqa'ât-i-Abul Fadl. The familiar letters of Akbar's Prime Minister Abul Fadl, ابو الفضل addressed to friends, collected and edited by his nephew Nûr-ud-Dîn Muhammâd, called here, fol. 1^b, Nûr Muhammâd, who died in A.H. 1003 = A.D. 1594.

Beginning with a short preface:—

* بعد از انشای حمد، ثنای مرحوم خداوند واهب العطیات النج

The letters have been printed in Calcutta, A. H. 1238.

II. Foll. 33^b-56^a. رقعات امان اللہ حسینی Ruqa'ât-i-Amân Ullah Husaynî. A collection of letters by the celebrated Amân Ullah Khân, son of Mahâbat Khân, of Shâh Jahân and Aurangzib's time. He is the author of several other works, and died A.H. 1044 or 1046 = A.D. 1634 or 1637.

Beginning:—

* حمد وافر خدایبرا که یافت قوت ناطقه بی بهادر عقد انشای ثنای کبریا

This collection seems to be identical with the shorter one noticed in Ethé, Ind. Office Lib. No 2934. Printed in Calcutta, and lithographed in Lucknow, A.H. 1269.

Written in careless Ta'liq.

Dated 1228 Bengali year.

Scribe:— رحمعلی الحسینی

No. 271.

foll. 55; lines 15; size 8×5 ; $6\frac{1}{4} \times 3\frac{3}{4}$.

رمز و اشاره‌ای عالمگیری

RAMZ-WA-ISHĀRAHĀ-I-‘ĀLAMGĪRĪ.

اورنگ زیب اورنگ زیب اورنگ زیب اورنگ زیب
to his children and some of the nobles of his court, edited and
collected by Subudh Mal سبدہ مل in Elliot, Hist. of India, Vol.
VII, p. 205, "Budh Mall"), surnamed Rām, at the desire of Rājah
Āyā Mal راجه آیا مل. The title forms a chronogram for the date
of compilation, A.H. 1152 = A.D. 1739.

Beginning :—

تمهید نگارش کلام و تسوید گدارش مرام تحمید واحد بر حق و توحید

محبیط مطلق است *

The letters are arranged under the heads of the persons to whom they are addressed. The collection has been lithographed in the Anwār-i-Muhammadī Press, A.H. 1293, under the title of رقعات عالمگیری. This title is also found in the subscription of the present MS.

Written in ordinary Ta‘līq.

Not dated, apparently 19th century.

No. 272.

foll. 171; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

کلمات طیبات

KALIMAT-I-TAYYIBĀT.

A very beautiful and correct copy of a collection of notes written by Aurangzib اورنگ زیب in the latter portion of his reign, consisting for the most part of short instructions for letters to be written in his name, by his favourite Secretary, ‘Ināyat Ullah Khān عذایت الله خان (d. A.H. 1179 = A.D. 1765), who edited the collection.

Beginning :—

الهي از قلم شکسته و زبان خسته چه آید که سپاس و ستایش جناب

کبریا را شاید الخ *

The versified chronogram, expressing the date of the compilation, A.H. 1131 = A.D. 1718, mentioned by Rieu i, p. 401, is not found here.

This collection has been printed, under the title of رقعت عالمگیر, in Lucknow, A.H. 1260, and in Lahore, A.H. 1281.

Written in beautiful bold Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwân. The Arabic quotations, written in red, are supplied with vowel points.

Two illuminated stars at the beginning of the copy contain the title of the work and the name of the editor, written in bolder Nasta'liq. کلمات طبیبات عالمگیری من تالیف عذایت اللہ خان.

Dated A.H. 1141; i.e. ten years after the date of compilation.

Scribe: محمد بن شیخ شمس الدین محمد.

No. 273.

fol. 66; lines 14; size $8\frac{1}{2} \times 5$; 7×4 .

ذخیره جواهر DAKHIRAH-I-JAWÂHIR.

A defective copy of a collection of letters written to Aurangzîb and the princes and nobles of his time. The copy is defective at both ends and opens abruptly with a part of the compiler's name Shâh Nawâz, thus:—

..... شاه نواز حسینی از سخنواران عصر و دقیقه سنجان دهر التماس

* میدارد که چون این عاصی

From the defective preface in the present copy we can however glean the following particulars:—The above-named Shâh Nawâz Husaynî, who flourished during the time of Aurangzîb, was a Munshî of Sayyid 'Izzat Khân of Muhammad 'Azîm's Court. He was requested by his brother Muhammad Hayât to collect and edit some of the letters which he, in the capacity of Munshî, had written to Aurangzîb and the princes and nobles of his reign. Hence the present collection. The MS. breaks off with the following words:—

و برای درست ساختن کاغذ مطالبه عمل خانمرحوم قصد داشتند ...

Written in legible Ta'liq and Shikast.
Not dated, apparently 19th century.

No. 274.

foll. 24; lines 16; size $9\frac{3}{4} \times 6$; $9 \times 5\frac{1}{2}$.

An anonymous collection of private letters written in the 19th century. Beginning abruptly without any preface:—

..... پیشتر که از کمال نوازش و عطوفت یکجفت کبوتر تاجدار
عنایت شده بود در احتیاط و حفاظت آن هیچ نوع تساهل و تغافل
راه نمی یافت الخ *

Written in careless and ugly Ta'liq.
Not dated, apparently 19th century.

(5) Proverbs.

No. 275.

foll. 218; lines 17; size $9\frac{1}{2} \times 6$; 7×4 .

عجائب الامثال

'AJÂ'IB-UL-AMŞÂL.

A collection of Persian proverbs with short verbal explanations and anecdotes illustrating the origin and application of proverbs, by Muhammad 'Alî Jabal-rûdî، مسحومد علی جبل رودی who lived in the eleventh century of the Hijrah and came to Haydarâbâd A.H. 1054 = A.D. 1644, in the time of 'Abd Ullah Quṭub Shâh: see Rieu, p. 773^b.

Beginning:—

غازہ پیرائی رخسارہ شاهد کلام بمحمد خالقیست الخ *

The proverbs are alphabetically arranged, each letter forming a Section (Faṣl). The work seems to be identical with the جامع التمثیل by the same author, noticed in Rieu loc. cit., but the preface is different.

A very incorrect copy. Written in ordinary Ta'liq. The MS. is worm-eaten and damaged in many places.

Not dated, apparently 19th century.

VII. POETRY.

Anthologies.

No. 276.

fol. 574; lines 23; size 14×9; 9×5.

شاهنامه

SHÂH NÂMAH.

An exceedingly valuable copy of the famous epic poem Shâh Nâmah, by Abul Qâsim Mansûr surnamed Firdausî ابو القاسم منصور الفردوسی الطوسي, who was born in Shâdâb near Tûs about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025 or A.H. 421 = A.D. 1030.

The work has been frequently lithographed and printed. See Ethé, Ind. Office Lib. Cat. No. 860.

This copy contains the introduction written in A.H. 829 = A.D. 1426 by the order of Mirzâ Bâysangar, and begins thus:—

* سپاس و آفرین خدایرا جل جلاله که این جهان آفرید الخ

The preface concludes with a list of the ancient Persian kings from Kayûmur to Yazdijird described in the text.

The poem opens thus on fol. 10^a:—

بنام خداوند جان و خرد کز و برتر اندیشه بر نگذرد

The second half of the Shâh Nâmah, which begins on fol. 263^b is entitled here كتاب لهراسپ نامه.

A very fine specimen of eastern ornamentation containing the following quatrains written in golden letters on foll. 1^b-2^a.

ای تازه و متحكم ز تو بنیاد سخن هرگز نکند چون تو کسی یاد سخن
فردوس مقام بادت ای فردوسی انصاف که نیک داده داد سخن

The following folios contain richly illuminated illustrations:— 7^a, 10^b, 66^a, 100^a, 123^a, 156^b, 182^b, 210^a, 232^b, 246^a, 263^b, 286^a, 295^a, 315^b, 333^a, 349^a, 361^b, 382^b, 392^b, 415^a, 424^a, 457^b, 478^b, 507^b, 526^a and 540^b.

Written in fine *Nasta'liq*, within four gold and coloured-ruled columns. The headings are written on gold grounds.

Not dated, apparently 16th century.

A note on fol. 1^a says that 'Inâyat Ullah Sâlârî of Murshidâbâd purchased this MS. through Sayyid Muhammâd Tâhir Shîrâzî for rupees seven hundred. A second note on the same folio says that Maulavî Sayyid Sadr-ud-Dîn Ahmad of Bûhâr, Bardawân, received it from the said 'Inâyat Ullah.

No. 277.

fol. 499; lines 24; size $15\frac{1}{4} \times 9\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Another copy of the Shâh Nâmah wanting the Bâysangarî preface.

Beginning :—

بنام خداوند جان و خود کریم برتر اندیشه بر نگذرد

Foll. 1^b-2^a contain sumptuously designed decorations. Other illustrations are to be found on foll. 11^b, 29^b, 57^a, 64^a, 88^a, 100^a, 133^b, 141^a, 163^b, 173^b, 201^a, 217^a, 244^a, 282^b, 295^a, 311^a, 341^a, 402^a, 414^b, 458^a and 480^b.

Foll. 5^a-493^b are written in the same hand as the preceding copy. The first four folios and foll. 494-499 are supplied in a later Indian hand. Written within four columns within gold and coloured-ruled borders.

Not dated, apparently 16th century.

No. 278.

fol. 208; lines 13; size $10\frac{1}{2} \times 7$; $8 \times 4\frac{3}{4}$.

منتخب شاهنامه

MUNTAKHAB-I-SHÂH NÂMAH.

An abridgment of Firdausî's Shâh Nâmah, with copious extracts from the poem, connected by a prose narrative. It contains an account from Kayûmurs to Ardashîr Bâbagân.

Beginning :—

* خمدیغایت و ثنای بی نهایت مر حضرت کبریا واجب الوجودی را

The author Tawakkul Beg bin Tûlak Beg توکل بیگ بن تولک بیگ, an officer of Prince Dârâ Shikûh, made this abridgment at the request of Shamshîr Khân, Thânahdâr of Gaznîn, to whom he was sent as a chronicler by the said prince in A.H. 1063 = A.D. 1652.

The work is also known as Khulâshah-i-Shâh Nâmah, Târîkh-i-Dilkushâ and Târîkh-i-Shamshîr Khânî.

Written in careless Indian Ta'lîq.

Not dated, apparently 19th century.

No. 279.

foll. 238 ; lines 15 ; size $9 \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

يوسف و زليخا

YÛSUF WA ZALÎKHÂ.

Firdausî's romantic poem on the loves of Yûsuf and Zalikhâ.

Beginning :—

بنام خدای که جان آفرید زمین و زمان و مکان آفرید

The work has been repeatedly lithographed in Cawnpore.

Dr. Ethé has published an excellent edition of the work.

Written in neat Nasta'lîq within gold and coloured-ruled borders. First two folios are profusely illuminated. The MS. is worm-eaten and pasted over in many places.

Dated A.H. 1038.

Scribe :— پیر محمد ابن شیخ جلال الکاتب القنوجی

A note on the fly-leaf at the beginning in the handwriting of the donor records the price of the MS. as Rs. 15.

No. 280.

foll. 139 ; lines 14 ; size $11 \times 6\frac{3}{4}$; 7×4 .

ديوان ابو الفرج رونى

DÎWÂN-I-ABUL FARAJ RÛNÎ.

The lyrical poems of Maulânâ Abul Faraj bin Mas'ûd of Rûn, a village in Lahore. مولانا ابو الفرج بن مسعود الرۇنى. He flourished during the reigns of Sultân Ibrâhîm Gaznawî (d. A.H. 492 = A.D. 1098) and Sultân Mas'ûd Gaznawî (d. A.H. 508 = A.D. 1114), to both of whom he addressed a large number of laudatory poems.

The dîwân opens with a biographical sketch of the poet, beginning thus :—

حکیم ابو الفرج از شعرای جلیل الشان و از فصحای عدب البیان

است النج*

Beginning of the dîwân :—

عز و کوارنده پادشاه جهان را ناصر دین راعی زمین و زمان را

The usual beginning of the dîwân is found on fol. 51^a, a follows :—

پهرولت و دین آفتاب هفت اقلیم ابو المظفر شاه مظفر ابراهیم

The dîwân consists of two parts, of which the first contain Qasîdahs, a few Qit‘ahs and a series of Rubâ‘is, all arranged in alphabetical order; and the second, a large number of Ģazals intermixed with Qasidahs and Qit‘ahs, without any order, beginning thus on fol. 86^b :—

ا رب این مائیم و این صدر رفیع مصطفی است

يا رب این مائیم و این فرق عزیز مجتبی است

Foll. 137^b-139^b contain a series of alphabetically arranged Rubâ‘is intermixed with those of ‘Umar Khayyâm (cf. Rieu ii. p. 546^a), beginning :—

سمی برکف من نه که دلم پرتاب است
دین عمر گریز پای چون سیما ب است
ستتاب که آتش جوانی برخیز که بیداری دولت خواب است

Written in bold and fair Nasta’lîq within gold and coloured-ruled borders, with three illuminated ‘Unwâns on foll. 1^b, 2^a and 86^b. Spaces for headings are left blank throughout the copy.

Not dated, apparently 19th century.

No. 281.

foll. 244; lines 21; size 8½ × 4½; 5¾ × 2¾.

حدیقة الحقيقة

HADÎQAT-UL-HAQÎQAH.

The well-known poem on ethics by Sanâ’î, with his full name Abul Majd Majdûd bin Âdâm Sanâ’î ul-Ğaznawî ابو المجد مجدد بن ادم سنائي الغزنوي who died most probably in A.H. 545 = A.D. 1150. For the various conflicting statements of the dates of the poets' death and his works see Bankipur Lib. Cat. Nos. 17-22.

The poem is preceded by a preface of ‘Ali Raqqâm (or according to Hâj. Khal. iii, p. 40, ‘Ali Raffâ) who calls himself a disciple of Sanâ’î. The preface begins thus :—

الحمد لله الخبير بخفیات الصمایر الحکیم الخ *

The poem begins thus on fol. 7^b :—

ای درون پرور برون آرای ای خرد بخش بیخرد بخشانی

The poem is divided into ten chapters, fully enumerated in Ethé, Bodl. Lib. Cat. No. 528.

در قناعت و انزوای خود گوید

Written in clear Nasta'liq within gold and coloured-ruled borders with the headings in red.

Not dated, apparently 16th century.

The MS. is slightly worm-eaten.

No. 282.

foll. 299 ; lines 17 : size 10½ × 6 ; 6¾ × 2½.

THE SAME.

Another copy of Sanâ'i's Hadiqah without any preface.

Written in a clear Nasta'liq within gold-ruled borders.

Foll. 1-23, 171-187 and 196-202, written in clear Indian Nasta'liq, are supplied in a later hand.

Spaces for headings are left blank on foll. 2^a, 4^a, 7^b, 9^b, 12^a, 13^a, 14^a, 15^a, 16^a, 17^a, 18^a, 18^b, 21^a, 22^a, 22^b and 23^a.

Additions and emendations are occasionally found on the margins.

Dated Rabi' I, A.H. 1033.

Scribe :— محمد رضا مصری

A seal bearing the following verse from Nizâmî's Sikandar Nâmah, is found at the end :—

خرد را تو روشن بصر کردۀ چراغ هدایت تو بر کردۀ

All the original folios have been mounted on new margins.

No. 283.

foll. 215 ; lines 19 ; size 12½ × 7¾ ; 8½ × 4½.

لطائف الحقائق من نفایس الدقائق

LATÂ'IF-UL-HAQÂ'IQ MIN NAFA'IS-UD-DAQÂ'IQ.

The well-known revised and collated edition of Sanâ'i's Hadiqah with commentaries and explanations of the text, by 'Abd-ul-Laṭif bin 'Abd Ullah 'Abbâsi (d. A.H. 1048 or 1049 = A.D. 1638 or 1639). This is 'Abd-ul-Laṭif's larger commentary on the Hadiqah, and an abridgment of this composed

by him in A.H. 1044 = A.D. 1636, is described in Ethé, India Office Lib. Cat. No. 923. He began the work in A.H. 1040 = A.D. 1630, and finished it in A.H. 1042 = A.D. 1632.

For full particulars see Bankipur Lib. Cat. Vol. I, pp. 25-29, where a valuable copy of this commentary is noticed. The present commentary is divided by the binder into two separate volumes. Vol. I contains three prefaces by 'Abd-ul-Laṭīf and one by Sanā'i.

مِرَاةُ الْحَدَائِقِ foll. 1^b-6^b. 'Abd-ul-Laṭīf's first preface, called written in A.H. 1038 = A.D. 1628.

Beginning :—

این نو شگفتہ گلزاریست که درین هنگام همیشه بهار النج *

foll. 7^b-14^a. The preface of Sanā'i

Beginning :—

سپاس و ستایش مبدعی است که بسخن پاک النج *

راسته خیلیان foll. 14^b-16^a 'Abd-ul-Laṭīf's second preface called.

Beginning :—

بر نافدان بصیر و صیرفیان خبیر رسته بازار ملک صورت و معنوی النج *

گل سر سبد foll. 16^a-17^b 'Abd-ul-Laṭīf's third preface called.

Beginning :—

چون پاکیره میوه باغ اصطفا و گرامی گوهر النج *

foll. 18^a-26^b. The contents of the Hadiqah.

fol. 27^a. The versified index of the ten chapters into which the Hadiqah is divided.

fol. 27^b begins the commentary :—

ای درون پرورد و برون آرای النج *

تا ازین سایه تو درز خرمہ چون شناسی تو

No. 284.

foll. 220 ; lines and size same as above.

The second volume, or the continuation of the preceding copy, opening with the line :—

تا ازین سایه می هراسی تو درز خرمہ چون شناسی تو

The date of composition of the Hadiqah, given at the end of this copy, is A.H. 534.

Both the copies are written in ordinary Indian Ta'līq by one scribe.

Not dated, apparently 19th century.

Marginal notes and emendations are occasionally found in both the copies.

No. 285.

foll. 26; lines 15; size 11×6 ; $6 \times 2\frac{3}{4}$.

كنوز الرموز

KUNÙZ-UR-RUMÙZ.

Another Maṣnawī by the same Sanā'i which is also called سیر العباد الى المعاد.

Beginning:—

مرحبا ای بريد سلطان وش ای تر اتخت آب و تاج آتش

Foll. 1^b and 2^a are profusely illuminated.

Written in beautiful Nasta'liq within gold-ruled borders. The headings on foll. 3^b and 6^b are written on gold ground. Spaces for headings are left blank throughout the copy.

Not dated, apparently 17th century.

A fine copy.

No. 286.

foll. 169; pp. 337; lines 19; size $12\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4$.

ديوان سنائي

DÌWÂN-I-SANÂ'Î.

The lyrical poems of Sanā'i with his preface, beginning thus:—

* سپاس و ستایش مبدعی را که بسخن پاک الخ

The dîwân consists of Qaṣidahs and Gazals (intermixed) arranged in alphabetical order (pp. 14-290), Fards or single verses without any order (pp. 290-291), and Rubâ'is in alphabetical order (pp. 291-337).

Beginning of the dîwân, p. 14:—

ای در دل مشتاقلن از یاد تو بستانها بر حجت بیچونی از صنع تو برهانها

Written in a careless Indian Nasta'liq. Spaces are left blank in several places. Additions and emendations are found in several places.

Dated, Sunday the 20th of Asârh, 1299 (= A.H. 1310).

Scribe:— طالب الرحمن منگلکوئی

No. 287.

foll. 85; lines 14; size $10\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

دیوان معزی

DÎWÂN-I-MU'IZZÎ.

The lyrical poems of Amîr Muhammâd bin 'Abd-ul-Malik امیر محمد بن عبد الملک معزی, poetically surnamed Mu'izzî, a native of Samarcand. He died in A.H. 542 = A.D. 1147.

Beginning :—

تادل من در هوای نیکوان گشت آشنا در سر شک دیده گردانم چو مرد آشنا

The dîwân consists of two sections, of which the first contains Qasîdahs (foll. 1^b-54^b) without any order. The second (foll. 55^b-85^b), containing a number of Gazals in alphabetical order, begins as in Sprenger, p. 501.

باز آمد و آورد خزان لشکر سرما النج *

Written in bold and fair Nasta'lîq within gold and coloured-ruled borders, with two 'Unwâns respectively on foll. 1^b and 55^b. Spaces for headings are left blank throughout.

Not dated, apparently 19th century.

No. 288.

foll. 19; lines 9; size $10 \times 6\frac{3}{4}$; 6×4 .

A very beautiful copy of a metrical translation of the hundred sayings of 'Alî bin Abû Tâlib.

Beginning without any preface :—

بهرین هر کلام ای نور چشم مردمان هست نام خالق بسیار بخش مهریان

Neither the name of the translator nor the title of the work is found in the text. The following endorsement is found on the fly-leaf at the beginning: ترجمة کلمات مکنونہ امیر المؤمنین علی رضی اللہ :

It seems to be identical with the "translation of the hundred sayings" by the celebrated poet Râshîd-ud-Dîn Wa'twât (d. A.H. 578 = A.D. 1182), noticed in Rieu, pp. 553^b and 790^b.

The Arabic text is written in elegant gold and blue Naskh, followed by the translation written in beautiful minute Nasta'lîq within floral designed space sprinkled with gold dust. Double-

page 'Unwân and beautifully illuminated head-piece. Thick, creamy paper.

This copy, representing the best specimen of Arabic and Persian calligraphy, is of the penmanship of the famous scribe محمد الكاتب الشيرازي.

Dated, A.H. 943.

The original folios have been mounted on new margins.

No. 289.

foll. 52; lines 9; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{4}$.

نشر الالئي

NASR-UL-LA'ALI.

Another metrical translation of a similar collection of the sayings of 'Ali, by a poet who adopts the Takhallus Hasan حسن (cf. fol. 52^b, ll. 4 and 7), arranged in alphabetical order.

Beginning:—

* مجموع نثار امير و سرور گفت

An illuminated star in the head-piece contains the title of the work:—

نشر الالئي مترجم منظوم *

meaning that it is a metrical translation of the نثار الالئي, i.e. sentences ascribed to 'Ali.

Written in beautiful minute Nasta'lîq within gold and coloured-ruled borders, with an illuminated head-piece. The Arabic text is written in large Nasta'lîq.

Not dated, apparently 17th century.

No. 290.

foll. 339; lines 19; size $9\frac{1}{4} \times 5$; 6×3 .

ديوان انوري

DÎWÂN-I-ANWARÎ.

The dîwân of the great Persian Qâshîdah writer and astrologer Auhad-ud-Dîn Anwârî اوحد الدين انوري who at first adopted the

poetical title of Khâwarî, assumed from his birth-place Khâwarân, but subsequently changed it to Anwarî. He flourished under Sultân Sanjar (d. A.H. 562 = A.D. 1166) and died A.H. 587 = A.D. 1191.

The dîwân has been printed and lithographed respectively in Tabriz, A.H. 1260 and 1266; in Lucknow, 1880.

The present copy is slightly defective at the beginning and opens abruptly thus:—

بجذب رای تو منسون چشم خورشید گندم خضرا
به پیش قدر تو مدرس خوشید

Qasîdahs, fol. 1^b; Muqatâ‘ât, fol. 178^b; Gazals, fol. 271^a; Rubâ‘îs, fol. 335^a.

There is a lacuna after fol. 6^a. Spaces for headings are left blank throughout.

Written in fair Nasta‘lîq with additions and emendations.

Dated. Jamadî I, A.H. 1012.

No. 291.

fol. 324; lines 17; size 6½ × 4¼; 4½ × 2½.

دیوان خاقانی

DÎWÂN-I-KHÂQÂNÎ.

A good copy of the lyrical poems of the celebrated poet Khâqânî, with his full name Afâl-ud-Dîn Badil Ibrâhîm bin ‘Alî Najjâr Khâqânî Shirwâni افضل الدين بديل ابراهيم بن علي بخار خاقاني whose father was a carpenter and mother a nestorian Christian converted to Islâm. He at first adopted the title of Haqâ‘iqî, which he subsequently changed to Khâqânî. He died, according to reliable sources, A.H. 595 = A.D. 1198.

Beginning:—

دل من پیر تعلیم است و من طفل زبان داشت

دم تعلیم سر عشر و سر زانو دست داشت

This diwân consists of Qasîdahs (fol. 1^b); Tarjî‘-bands (fol. 203^a), Marâşî (fol. 249^b); Qit‘ahs (fol. 310^b) and Rubâ‘îs (fol. 313^a).

Written in beautiful Nasta‘lîq within gold and coloured-ruled borders with an illuminated head-piece. The headings are written in red. The first 98 folios contain marginal and interlinear notes.

Not dated, apparently 16th century.

No. 292.

foll. 369; lines 13; size $12\frac{1}{2} \times 8\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

THE SAME.

Another copy of Khâqânîs dîwân, containing chiefly Qâṣîdahs.
Beginning as usual:—

دل من پیر تعلیم است الخ *

The following subscription is found at the end of the copy:—

ازینجا در جلد دیگر نوشته شد *

i.e. "from this place the contents are written in another volume,"
Marginal and interlinear notes are found at the beginning
of the copy.

Written in careless Indian Ta'lîq.

Not dated, apparently 19th century.

No. 293.

foll. 228; lines 15; size $10 \times 6\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

شرح دیوان خاقانی

SHARH-I-DÎWÂN-I-KHÂQÂNÎ.

A commentary on the abstruse verses of Khâqânî, by Muham-mad bin Dâ'ud bin Muhammad 'Alawî Shâdiâbâdî محمد بن داود بن محمد علوي شاديا بادي, a favourite courtier of Sultân Nasîr-ud-Dîn Khiljî, who reigned in Mâlwah, A.H. 906-916 = A.D. 1500-1510. Shâdiâbâd, also called Mândû, is a division of Mâlwah. The author also wrote a commentary on the difficult verses of Anwârî.

The present commentary begins with a preface:—

جواهر زواهر سپس بیقیاس نثار حضرت صمدیه الخ *

Written in legible Nasta'lîq.

Not dated, apparently 18th century.

No. 294.

foll. 29 ; lines 15 ; size $7\frac{1}{4} \times 3\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

دیوان نظامی

DÎWÂN-I-NIZÂMÎ.

A collection of lyrical poems attributed to Nizâmî, with his full name Nizâm-ud-Dîn Abû Muhammad Ilyâs bin Yûsuf bin Mu'ayyid ul-Ganjawî نظام الدين ابو محمد الياس بن يوسف بن مويید العججوي. He was born in A.H. 535 = A.D. 1140 and died, according to reliable authorities, A.H. 599 = A.D. 1202.

Beginning :—

هر که از روی خرد روی به یزدان آرد
لطف یزدانش همی تھفه غفران دارد

The dîwân consists chiefly of Qâşîdahs (foll. 1^b-12^a) without any alphabetical order. The Gazals in alphabetical order begin thus on fol. 27^b :—

معشوق زهره رخ که دلم کود مبتلا فویاد ازان دو نرگس جادوی او مرا

The MS., an incomplete one, is written in fair Nasta'lîq within gold and coloured-ruled borders. Folios have been misplaced in several places.

Several notes in the MS. say that this copy once belonged to Maulavî Muhammad Mazhar, son of Maulavî Gulâm Subhân Khân Bahâdur, Qâdî-ul-Qudât of Bengal, son of Maulavî Muhammad Wâjîd, of Pandwah in Huglî.

Not dated, apparently 18th century.

No. 295.

foll. 385 ; lines 19 ; size $11\frac{1}{2} \times 7$; $7\frac{1}{4} \times 3\frac{3}{4}$.

خمسة نظامي

KHAMSAH-I-NIZÂMÎ.

A very interesting and valuable copy of the five poems of Nizâmî.

1. مختار الاسرار Makhzan-ul-Asrâr.

A mystic poem, composed A.H. 572 or 573 = A.D. 1176 or 1177 and dedicated to Fakhr-ud-Dîn Bahram Shâh (d. A.H. 622 = A.D. 1225), son of Dâ'uûd, king of Armenia and Rûm.

Beginning :—

بسم الله الرحمن الرحيم هست کلید در گنج حکیم

Lithographed, Lucknow, 1869, 1872, and with a commentary 1881; Cawnpur, 1869. Edited by H. Bland, London, 1844.

2. Khusrau wa Shîrîn. The loves of Khusrau and Shîrîn, composed A.H. 576 = A.D. 1180.

Beginning, fol. 33^b :—

خداوند ا در توفیق بکشانی نظمی را ره تحقیق بذمای

'Lithographed at Lahore, A H. 1288.

3. Laylî wa Majnûn. A poem on the loves of Laylî and Majnûn, composed A.H. 584 = A.D. 1188 and dedicated to Shîrwân Shâh (d. A.H. 584).

Beginning, fol. 112^b :—

ای نام تو بهترین سر اغماز بی نام تو نامه کی کنم باز

Edited, Lucknow, 1870 and 1888.

4. Haft Paykar, or "The Seven Stories" related by the seven favourites of the king, Bahrâm Gûr, hence its other name قصه بهرام گور.

Beginning, fol. 173^b :—

ای جهان دیده بود خویش از تو هیچ بودی نبود پیش از تو

The poem was written for 'Alâ-ud-Dîn Karb Arstân, a descendant of Aqshanqar Ahmadîlî. He was governor of Marâgah, where he was besieged in A.H. 602 = A.D. 1205. See Kâmil, Vol. XII, p. 156, and Vol. X, p. 483. It was completed 14th Ramaðân, A.H. 593 = A.D. 1196.

Lithographed in Bombay 1849, and Lucknow A.H. 1290. One of the Seven Tales was published with a German translation by F. von Erdmann in his "Behramgur und die Russische Fuers-tentochter," Kasan, 1844.

5. اسکندر نامہ Iskandar Nâmah or "The Book of Alexander."

The poem is divided into two parts; the first part, called Sharaf Nâmah-i-Iskandarî, or Iskandar Nâmah-i-Barrî, treats of Alexander as a conqueror, and records his battles on land. The second part, entitled variously Khirad Nâmah-i-Iskandarî, Iqbâl Nâmah-i-Iskandarî or Iskandar Nâmah-i-Bâhrî, describes the king as a prophet and philosopher, and relates his adventures at sea.

The first part, dedicated to Nuṣrat-ud-Dīn Abū Bakr (A.H. 587-607 = A.D. 1191-1210) and completed in A.H. 597 = A.D. 1200, begins thus on fol. 244^b :—

خدايَا جهان بادشاهي تراست ز ما خدمت آيد خدائی تراست

The second part dedicated to Malik Qâhir ‘Izz-ud-Dîn Mas‘ûd (A.H. 607-615 = A.D. 1210-1218) begins thus on fol. 335^b :—

خرد هر کجا گنجی آرد پدید ز نام خدا سازد آنرا کلید

The first part of the Iskandar Nâmah was edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text was printed in Calcutta, A.H. 1269, and lithographed with marginal notes in Lucknow, A.H. 1282, and in Bombay, 1277 and 1292. Extracts from the first part will be found in Franz von Erdmann's work "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes," 1829.

The whole of the first part has been translated into English by Captain H. W. Clarke, London, 1881.

The second part was edited, under the title of Sikandar Nâmah-i-Bâhri, by Dr. Sprenger, Calcutta, 1852 and 1869.

This valuable copy is written in beautiful fine Nasta'lîq within four gold and coloured borders with finely illuminated frontispieces and 'Unwâns at the beginning of each poem. The headings are illuminated and written in blue throughout the copy. The following folios contain full page miniatures in the best Persian style :— 1^b, 2^a, 15^b, 32^a, 48^a, 70^b, 87^a, 124^a, 137^b, 150^a, 167^b, 200^a, 207^b, 211^a, 215^a, 219^b, 226^a, 231^a, 260^a, 277^b, 294^a, 297^b, 343^b, 356^a, 369^a, 384^b and 385^a.

Dated A.H. 941.

No. 296.

foll. 123; lines 9; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$.

مخزن الاسرار

MAKHZAN-UL-ASRÂR.

Another copy of Nizâmi's Makhzan-ul-Asrâr. The date of composition of the poem given here, fol. 123^b, is A.H. 559 = A.D. 1163.

Beginning :—

هست کلید در گنج حکیم بسم الله الرحمن الرحيم

Written in large and legible Nasta'liq within red-ruled borders, with the headings in red. The first 34 folios contain copious notes and annotations.

Dated Bihâr, 16 Rabî‘ I, A.H. 1041.

Scribe عبد الواحد—.

No. 297.

foll. 63; lines 15; size $10\frac{3}{4} \times 6\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

دیوان اشیر اخسیکتی

DÎWÂN-I-ASİR AKHSÎKATÎ.

The lyrical poems of Maulânâ Aşîr-ud-Dîn of Akhsîkat (on the river Jaxartis in Fargânah) مولانا اشیر الدین اخسیکتی, a disciple of Shaykh Najm-ud-Dîn Kubrâ (d. A.H. 618 = A.D. 1221) and a panegyrist of Sultân Arslân bin Tuğrul (A.H. 555-571 = A.D. 1160-1175) and Qizil Arslân (A.H. 581-587 = A.D. 1185-1194). Aşîr died in A.H. 608 = A.D. 1211.

The dîwân, consisting of Qâṣîdahs, Ȣazals and Qiṭ‘ahs, begins thus:—

بداد خازن هامون همه ذخایر معدن نشاند دامن گردون همه جواهر کوکب

The folios are misplaced in many places and the proper order should be:—foll. 1^b-21^b, 26^a-29^b, 22^a-25^b, 30^a-43^b, 45^a, 44^a, 46^a-62^b.

Written in good Nasta'liq within gold and coloured-ruled borders with illuminations at the beginning and end of the copy.

Not dated, apparently 16th century.

No. 298.

foll. 40; lines 8; size $8\frac{1}{4} \times 5$; $6\frac{1}{2} \times 4$.

نصاب الصبيان

NIŞÂB-UŞ-SİBYÂN.

The well-known versified Arabic-Persian Vocabulary of Mullâ Muhammad Badr-ud-Dîn, better known as Abû Naṣr of Farâb in Sijistân ملا محمد بدر الدین المعروف به ابو نصر فارابی. He flourished in the reign of Bahrâm Shâh, who began to rule in Sistân, A.H. 611 = A.D. 1215. Abû Naṣr was still alive in A.H. 617 = A.D. 1230, the year in which he completed the present work.

Beginning:—

همی گوید ابو نصر فراهی نصلیم را بخوان گر علم خواهی

The work consists of 220 bayts. The Arabic and Persian words used in the text are represented by the letters **ع** for Arabic and **ف** for Persian.

The work has been frequently published, once in Calcutta, 1819
Written in Nîm-Shikastah.

Not dated, apparently 18th century.

No. 299.

foll. 272; lines 11; size 7×5 ; $4\frac{1}{2} \times 2\frac{1}{2}$.

مثنویات عطار

MAŞNAWÎYÂT-I-'ÂTTÂR.

A collection of the four Maşnawîs of the celebrated mystic and profound Sûfî poet Abû Hâmid Muhammâd bin Abû Bakr Ibrâhîm Fârîd-ud-Dîn 'Atâtâr of Nîshâpûr ابو حامد محمد بن ابو بکر ابراهیم فرید الدین عطار النیسابوری, who was born A.H. 513 = A.D. 1119, and was killed by the Mugals A.H. 627 = A.D. 1229.

Contents :—

I. Khiyât Nâmah, beginning on fol. 1^b :—

بنام آنکه هستی زو نشان یافت نفوس ناطقه زو نور جان یافت

It is divided into ten chapters, فصل, enumerated by Sprenger, p. 356.

II. Haft Wâdî, beginning on fol. 46^b :—

حمد پاک از جان پاک آن پاک را کو خلافت داد مشت خاک را

III. Waslat Nâmah, beginning on fol. 77^b :—

ابتدا کردم بذام کردگار صانع هفت و شش و پنج و چهار

IV. Jauhar-ud-Dât. This is only the first of the three daftars of the Jauhar-ud-Dât and is incomplete. Beginning, fol. 154^b :—

بنام آنکه نور جسم و جانست خدای آشکارا و نهانست

The first three Maşnawîs (foll. 1^b-153^a) are written in ordinary Nasta'lîq, inclined towards Naskh, by صلاح کشمیری, and are dated A.H. 1203. The last, written in Ta'iîq, breaks off with the verse

تو هم در خورد خود میگوئی اسرار که هر کس می نباشد مرد این کار

No. 300.

foll. 800; lines 15; size $10 \times 6\frac{1}{2}$; 7×4 .

مثنویات عطار

MAŞNAWÎYÂT-I-'ÂTTÂR.

A collection of another Maşnawîs of 'Attâr:—

I. گل خسرو, Gul Khusrau, beginning on foll. 1^b:—

بنام آنکه کنج جسم و جان ساخت طسم گنج و جان هر در جهن ساخت

II. مظہر العجائب, Mažhar-ul-'Ajâ'ib, beginning on foll. 293^b:—

آفرین جان آفرین بر جان جان زانکه هست او آشکارا و نهان

III. اسرار نامه, Asrâr Nâmah, beginning on foll. 535^b:—

بنام آنکه جاذرا نور دین داد خرد را در خدا دانی یقین داد

This poem ends with a colophon where the title of the work is wrongly given as گل و خسرو, Gul and Khosro.

IV. منطق الطیر, Manṭiq-ut-Tayr, beginning on foll. 644^b:—

آفرین جان آفرین پاک را آنکه جان بخشید و ایمان خاک را

This poem, composed, according to Rieu, Suppl. No. 235, ii, A.H. 583 = A.D. 1187, is divided into thirty sections. Lithographed in Lucknow A.H. 1288, and Bombay A.H. 1280. Edited by Garcin de Tassy, Paris, 1857.

Written in Indian Nasta'liq with the headings in red. The last Maşnawî is written on blue papers.

Not dated, apparently 18th century.

Scribe:— حاتم الدین.

A seal of سید احمد رضا dated A.H. 1251 is found at the beginning and end of the copy.

No. 301.

foll. 137; lines 16; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

منطق الطیر

MANTIQ-UT-TAYR.

A badly damaged copy of 'Attâr's Manṭiq-ut-Tayr.

Written in a careless Nîm Shikastah with the headings in red.

Foll. 1-2, 8-9 and 129-137 are supplied in a later hand.

Not dated, apparently 17th century.

The last folio contains a colophon dated Saturday, Jumâdâ II.

شيخ نور الله بوهاري . . . 44, by شیخ نور الله بوهاری.

No. 302.foll. 301; lines 21; size $8\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{3}{4} \times 2\frac{1}{2}$

مظہر العجائب

MAZHAR-UL-'AJÂ'IB.

A copy of 'Attâr's Mazhar-ul-'Ajâ'ib.

Written in fair Nasta'lîq within ruled borders with an illuminated but faded frontispiece. The headings are written in red throughout the copy. Marginal notes are occasional. Foll. 279-295 are written in a later hand. The date of transcription, given in the colophon, has been erased by some mischievous hand, but apparently the copy was transcribed in the 18th century.

Foll. 1 and 295-301 are considerably damaged.

No. 303.foll. 8; lines 13; size $8 \times 4\frac{3}{4}$; $6 \times 2\frac{1}{2}$.

پند نامہ

PAND NÂMAH.

A slightly defective copy of the most popular of all the poems of 'Attâr.

Beginning :—

حمد بیحد مرخدای پاک را آنکه ایمان داد مشت خاک را

The poem has been repeatedly printed in Calcutta, Lucknow, Lahore, Boulak and Constantinople. It was edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann.

Written in good Indian Nasta'lîq with the headings in red. Spaces for headings are left blank in some places.

Not dated, apparently 19th century.

No. 304.foll. 61; lines 15; size $12 \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

دیوان کمال اصفهانی

DÎWÂN-I-KAMÂL-I-ISFAHÂNÎ.

A small collection of the lyrical poems of Kamâl-ud-Dîn Ismâ'il bin Jamâl-ud-Dîn Muhammad bin 'Abd-ur-Razzâq ul-Isfa-

كمال الدين اسماعيل بن جمال الدين محمد بن عبد الرزاق الاصفهاني hâni, who gained the immortal fame of خلاق المعاني or the inventor of new senses or ideas, and fell in the general massacre of the inhabitants of Isfahân by the Mugals A.H. 635 = A.D. 1237.

This copy begins with the Gazals intermixed with a few Qasîdah :—

گل ز رشک تو پیرهن بدرد روی تو پرده بر سمن بدرد

Rubâ‘is, beginning on fol. 38^a.

The copy ends with a statement in prose, written in the same hand as the MS. itself, to the effect that when the poet fell in the general massacre of Isfahân, he wrote the following Rubâ‘î on the wall with his blood :—

دل خون شد و شرط جانگدازی این است
در مذهب او کمینه بازی این است
با این همه هم هیچ نمی یارم گفت
شاید که ترا بندۀ نوازی این است

Written in fair Nasta‘lîq within gold-ruled borders with the headings in red.

Not dated, apparently 18th century

The MS. is worm-eaten and damaged towards the end.

No. 305.

fol. 321; lines 13; size 8 $\frac{3}{4}$ × 5 $\frac{3}{4}$; 6 × 3 $\frac{1}{2}$.

دیوان جلال الدین رومی

DÎWÂN-I-JALÂL-UD-DÎN RÛMÎ.

Usually styled Dîwân-i-Shams-i-Tabrîz.

مولانا جلال الدين رومي It is said that Maulânâ Jalâl-ud-Dîn Rûmî who was born on the 6th of Rabî‘ I, A.H. 604 = A.D. 1207, and died 10th Rajab, A.H. 712 = A.D. 1312, wrote this dîwân, in which he adopted the takhallus Shams after the name of his spiritual guide Shams-ud-Dîn Tabrîz (died, according to Jâmi’s Nafahât, p. 539, in A.H. 645 = A.D. 1247 and according to others in A.H. 660 = A.D. 1261). Maulânâ Rûmî adopted the poetical titles of مولوی and خاموش - خمس - رومی Select poems have been edited with a translation in German verse by V. von Rosenzweig, Vienna, 1838. An edition has been lithographed in Lucknow, 1878, with the title Dîwân-i-Hadrat-i-Shams Tabrîz.

Beginning with Gazals in alphabetical order :—

ای بیگنٹہ بر دلم اسرارها ای برای بنده پخته کارها

Rubâ'is without any order, fol. 302^a.

Written in Indian Nasta'lîq. Spaces for headings are left blank.

The MS. was copied on the 24th Safar, A.H. 1140, the tenth year of Muhammâd Shâh's reign, at Thânah Rângâ Mâtî, for one Khâdim 'Alî Khân Thânâhdâr (whose name has been disfigured by some mischievous hand).

No. 306.

fol. 339 ; lines 14 ; size $10 \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4$.

THE SAME.

Another copy of Jalâl-ud-Dîn Rûmî's dîwân, beginning as in Sprenger, p. 497 :—

آمد بت میخانه تا خانه برد ما را بنمود بهار نو تا تازه کند ما را

This copy consists of Qiṭ'ahs, fol. 1^b : Gazals in alphabetical order, fol. 24^a ; Rubâ'is fol. 316^b.

Written in ordinary Indian Nasta'lîq within ruled borders with the headings in red.

Dated Sunday, the 2nd Ramadân, A.H. 1265.

The first twenty folios have a worm hole.

No. 307.

fol. 298 ; lines 95 ; size $11\frac{1}{2} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مثنوی مولاه جلال الدین رومی

THE MAŞNAWÎ OF JALÂL-UD-DÎN RÛMÎ.

The very popular Maşnavî of Maulânâ Jalâl-ud-Dîn Rûmî.

The Maşnavî representing the true inward meaning of the holy sayings of God and the Prophet, illustrated in the form of anecdotes, is esteemed as the standard text of the Sûfîs. It is divided into six daftars as follows :—

I. Beginning as usual :—

بشنواز نش چون حکایت میکند وز جدائی ها شکایت میکند

II. Beginning on fol. 47^b :—

مدتی این مثنوی تاخیر شد مهلتی بایست تا خون شیر شد

III. Beginning on fol. 90^a :—

ای ضیاء الحق حسام الدین بیار این سیم دفتر که سنت شد سه بار

IV. Beginning on fol. 145^b :—

ای ضیاء الحق حسام الدین توئی که گذشت از مه بنورت مثنوی

V. Beginning on fol. 191^a :—

شہ حسام الدین کہ نور انجم است طالب آغاز سفر پنجم است

VI. Beginning on fol. 244^a :—

ای حیات دل حسام الدین بسی میل میجوشد بقسم سادسی

Each daftar is preceded by a preface.

The text has been printed in Bombay A.H. 1262, 1266, 1273, 1280 and 1294; in Lucknow, A.H. 1282; in Tabrīz, A.H. 1264; in Boulak, with a Turkish translation by Ismā'il Anqīrawī, in A.H. 1251 and 1268; in Constantinople, A.H. 1289, and in Cawnpur in six volumes. An Arabic commentary, in six volumes, has been printed in Egypt, A.H. 1250, by Shaykh Yūsuf bin Ahmad. For commentaries on the Maṣnawī see Hāj. Khal., Vol. V, p. 375.

Written in minute and neat Nasta'liq within four gold-ruled columns with the headings in red.

Each daftar begins with a sumptuously illuminated double-page 'Unwān and a head-piece. Two half-page illuminations are found on foll. 243^b-244^a.

Dated, on fol. 189^b, A.H. 1095.

Scribe : — محمد حسن شیرازی

No. 308.

fol. 502; lines (centr. col.) 15, (margl. col.) 15; size $7\frac{1}{2} \times 4\frac{1}{4}$; 6 x 3.

THE SAME.

Another copy of the same Maṣnawī. The six daftars begin respectively on foll. 1^b, 81^b, 151^b, 246^b, 320^b and 406^b. The preface to the first daftar is wanting.

Fol. 501, belonging to the poetical works of Sa'dī, is wrongly inserted in the copy.

Written in minute Nasta'liq within gold-ruled columns with the headings in red. Each daftar contains an illuminated 'Unwān.

Dated Jumādā II, A.H. 1101.

Scribe : — نصیر الدین حسینی

No. 309.

fol. 440; lines (centr. col.) 11, (margl. col.) 24; size $8 \times 4\frac{3}{4}$; $6 \times 3\frac{1}{4}$.

کلیات سعدی

KULLIYÂT-I-SA'DÎ.

A complete collection of the prose and poetical works of the famous Shaykh Musharrif-ud-Dîn Muslih bin 'Abd Ullah Sa'dî Shîrâzî شیخ مشرف الدین مصلح بن عبد الله سعدی الشیرازی who was born about A.H. 580 = A.D. 1184 and died A.H. 690 = A.D. 1291 or A.H. 691 = A.D. 1292.

The Kulliyât has been printed and lithographed in Calcutta, 1791-1795, by J. H. Harrington, in two volumes; in Bombay, A.H. 1226, 1267, 1280, etc.; Dihlî, A.H. 1269; Cawnpore, A.H. 1280; Lucknow, A.H. 1287; Tabriz, A.H. 1257 and 1264; Teheran, A.H. 1263 and 1268; etc.

The present copy of the Kulliyât begins with the preface of 'Alî bin Ahmad bin Abû Naâr bin Bisutûn, who collected and arranged the works of Sa'dî in A.H. 726 = A.D. 1325, and subsequently improved the same in A.H. 734 = A.D. 1333.

Beginning :—

شکر و سپاس معبودی را جلت قدرته النع *

I. رساله اول در تقریر دیباچه beginning on fol. 3^a :—

سپاس بی عدد و ستایش بی نهایت آفریدگاریرا جل جلاله *

II. رساله دوم در مجلس پنجه کانه beginning on fol. 7^b :—

الحمد لله الذي خلق الوجود من العدم *

It is divided into five *majlis*es, which begin respectively on fol. 7^b, 9^b, 11^b, 13^a and 15^a.

III. رساله سوم در سوال صاحب دیوان beginning, fol. 48^a :—

صاحب صاحب قران خواجه زمان نیکو سیرت و صورت النع *

IV. رساله چهارم در عقل و عشق beginning, fol. 49^b :—

سالک راه خدا بادشه ملک سخن *

V. رساله پنجم در نصیحت ملوک beginning, fol. 51^a :—

الحمد لله الكافی حسب الخلاائق النع *

VI. The sixth Risâlah, wrongly styled رساله ... در سوال صاحب دیوان, begins on fol. 25^b (margin).

The usual three parts of this Risâlah, into which it is divided, are as follows : در حکایت لیکیانو (1) on fol. 25^b; ملاقات سلطان اباقا (2) on fol. 26^b; and حکایت ملک شمس الدین تازیگو (3) on fol. 27^b.

VII. Gulistân on foll. 28^a-48^b, 54^a-102^a, and 112^a-113^b. For editions, translations and other particulars see other catalogues.

VIII. Bûstân on foll. 102^b-111^b, 114^a-195^b. For particulars see other catalogues.

IX. قصاید فارسی. Persian Qâṣîdahs, beginning on fol. 195^b :—

* شکر و سپاس نعمت و منت خداییرا *

X. مراتّی or the Elegies, on fol. 223^a, beginning :—

* دل شکسته که مرهم کند دگر بارش *

XI. Arabic Qâṣîdahs, fol. 227^b, beginning :—

* جست یحصن (بجفنی) المداعغ لا تجري *

XII. ملمعات, beginning on fol. 233^b :—

* وقتها یک دم بر آسودی تدم الخ *

XIII. ترجیعات, fol. 238^b, beginning :—

* ای سرو بلند قامت دوست *

XIV. طبیات, on fol. 254^b. It is preceded by Bisutûn's preface (fol. 244^b-246^a) with which the copy begins. The preface here is followed by a versified alphabetical index to the four collections of the poet's lyrical poems, viz. the Tayyibât or ornamented poems; the Bâdâ'i' or ornate Gazals, the Khawâtîm or precious Gazals, and the Gazaliyât i-Qadîm or early Gazals.

The Tayyibât, arranged in alphabetical order, begin thus :—

* اول دو تر بنام ایزد دانا الخ *

XV. بداعیع, alphabetically arranged, begin on fol. 343^b :—

* الحمد لله رب العالمين على *

XVI. خواتیم, in alphabetical order, begin on fol. 368^a :—

* سپاس و حمد بی پایان خدا را الخ *

XVII. غزلیات قدیم, in alphabetical order, beginning on fol. 380^b :—

* با فراقت چند سازم برگ تنهائیم نیست *

XVIII. مقطوعات, not in alphabetical order, beginning :—

* نخواهی کز بزرگان جوز بینی *

XIX. مصاحبیه An ethical poem dedicated to Sâhib-i-Dîwân, preceded by a preface which begins thus:—

الحمد لله على نعمته و ايده *

The poem itself begins thus, on fol. 409^a:—

الله قادرًا پروردگارا کریما منعماً امرزگارا

XX. خبیثات or obscene poems, beginning with a preface in Arabic, on fol. 416^b.

قال السعدی الزمنی بعض انبیاء الملوك *

The poem begins thus:—

آن شنیدی که در بلاد شمال الخ *

XXI. رباعیات, fol. 430^b, beginning:—

دل میورد و دیده نمی باید دوخت *

XXII. فردیات or detached verses, beginning on fol. 439^b:—

گمان مبرکه جهان اعتماد را شاید *

Written in beautiful minute Nasta'liq within gold and coloured-ruled borders with richly illuminated 'Unwâns in the beginning of each section. The headings are written within gold ornamentalations. An illumination at the beginning contains the names of all the works in the MS.

Not dated, apparently 16th century.

No. 310.

fol. 154; lines 12; size $8\frac{1}{4} \times 5$; $4\frac{1}{2} \times 2$.

بوستان

BÛSTÂN.

An exceedingly valuable copy of Sa'dî's Bûstân.

Beginning as usual:—

بنام خداوند جان آفرین الخ *

Written in the most elegant Persian Nasta'liq hand on thick gold-sprinkled papers of the best quality with an illuminated head-piece. The headings are written on gold grounds throughout the copy.

The last folio bears an old, but hopelessly faded, seal which some person, however, very boldly pretends to have deciphered thus:—

محمد صالح القزويني النائني ... خادم خاص بارگاه فلك پايكاه تاج
بغش سلاطين زمين سلطان محمد غيات الدين بلبن ادام الله ملکه و سلطنته *

In the above note the writer ventures to suggest that the seal belongs to one Muhammed Şâlih Qazwînî, a favourite attendant of Sultân Muhammed Giyâş-ud-Dîn Balban, who, as we know, reigned from A.H. 664-686 = A.D. 1265-1287. Perhaps the author of the above note did not know that the Persian Nasta'lîq handwriting in which this MS is written was invented only in the 8th century A.H. Again the scribe of the copy Mahmûd Nîshâ-pûrî شاه محمود نیشابوری is a well-known calligrapher. He was a pupil of his maternal uncle Mullâ 'Abdî, who was himself a pupil of the celebrated calligrapher Sultân 'Ali of Mashhad. Mahmud adopted the Takhallus Mukhlis and was still alive in A.H. 957. It is therefore evident that this MS. was written about that time.

No. 311.

foll. 300; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

ديوان سعدی

DÎWÂN-I-SA'DÎ.

A large collection of Sa'dî's lyrical poems consisting of Qasî dahs, Gazals, Qiṭ'ahs and Rubâ'is without any order.

Beginning :—

الحمد لله رب العالمين على ما ذر من نعمته عز اسمه و علا

Written in ordinary Indian Ta'lîq.

Dated Friday, 29th Jumâdâ I, A.H. 1141.

No. 312.

foll. 233; lines 9; size $15 \times 8\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

گلستان

GULISTÂN.

A copy of Sa'dî's Gulistân, written in bold but ordinary Nas ta'lîq on coloured papers, with a faded head-piece and double-page 'Unwân of modern taste and design. It contains a few coloured drawings of poor Indian style.

Dated A.H. 1160.

Scribe : مرزا محمد علي مرصع رقم —

The epithet موصع (قلم) after the scribe's name at once suggests that he was a calligrapher of no little distinction. It is to be noticed, however, that the copy is not free from many orthographical and clerical mistakes, while the hand-writing is so ordinary and void of calligraphic beauties, that one cannot attribute it to a scribe skilled in the art.

Several seals (partly faded) and predicated notes (without the writers' names) are found at the beginning and end of the MS.

The author of the first note on the title-page says that he received the MS. from the library of Khân Khânâñ Bairam Khân Bahâdur, who, as is known to us, was the most distinguished general and prime minister of Akbar, and died in A.H. 968. This note is followed by a seal of a certain noble of Muhammâd Shâh's time (A.H. 1131-1161) whose name faintly reads as مظفر خان. Another note on the same page says that the MS. was purchased for one hundred rupees at the time of the treaty between Muhammâd Shâh and Nâdir Shâh (this treaty was concluded in A.H. 1152). The third note is dated 25th Rajab A.H. 1155. The last note pretends to suggest that the MS. once belonged to the library of Shâh 'Âlam Bahâdur Shâh (A.H. 1119-1124).

The last page bears a seal and a note of Muhammâd Shâh's time.

A fragment of a commentary on the first two or three pages of the work, ending abruptly with an explanation of the line قسیم جسیم نسیم و سیم and written in a minute Nîm Shikastah, is found on the margins of foll. 2^b-4^b.

Some folios at the beginning have been misplaced. The right order should be 1 2, 4, 3, 6, 5, 7.

No. 313.

foll. 104; lines 15; size $8\frac{3}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شکرستان

SHAKARISTÂN.

A commentary on Sa'dî's Gulistân, by Muhammâd Sa'id who, according to his own statement in the preface here, completed it in A.H. 1097 = A.D. 1685.

Beginning :—

* ستایش فراوان و نیایش بی پایان داوریرا سزا سست النخ

The copy is defective towards the end and the concluding lines in which, according to Rieu ii, p. 607, the date of completion, is given A.H. 1095, are wanting.

Written in careless Indian Nasta'liq.

Not dated, apparently 19th century.

No. 314.

foll. 110; lines 17; size $11 \times 7\frac{1}{4}$; $8\frac{1}{4} \times 5\frac{1}{4}$.

معاذن الرضا

MA'ÂDIN-UR-RIDÂ.

A commentary on the famous Haft Band or the Seven Stanzas of Maulânâ Kamâl ud-Dîn Hasan Kâshî (d. A.H. 710 = A.D. 1310), who flourished during the time of Sultân Muhammâd Khudâ Bandah (A.H. 703-716 = A.D. 1303-1316), by one who designates himself, fol. 2^b, simply as Asgâr, اصغر, which seems to be his poetic title or a part of his name. He wrote it by desire of one Nawwâb Hasan Ridâ Khân, and completed it in A.H. 1197 = A.D. 1782, for which year the title forms a chronogram: see fol. 110^b.

Beginning with a Preface:—

* كلاميكه مطلع و مقطعش بعليه مبانی رفع مجلبي و مزین است الخ

The original text is written in red. Fair Nasta'liq.

Not dated, apparently 19th century.

The name "Syed Safdar Nawab" appears on fol. 1^a.

No. 315.

foll. 524; lines (centre col.) 17; (margl. col.) 32;
size $11 \times 6\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

كليات خسرو

KULLIYÂT-I-KHUSRAU.

A. Centre-columns. A very large collection of Gazals, with some Rubâ'is at the end, gathered from all the dîwâns of Yamîn-ud-Dîn Abu'l Hasan Amîr Khusrau يمین الدین ابوالحسن امیر خسرو the most famous Persian poet in India, who died on 29th Dulqa'd, A.H. 725 = A.D. 1324. The Gazals are arranged in alphabetical order, except the first twelve. The initial Gazal, which forms the introductory Gazal of some copies of the poet's third and fourth dîwâns, as well as of some collections of his poems, begins thus:—

* ای ز خیال ما برون در تو خیال کی رسد الخ

The first alphabetical Gazal begins thus on fol. 4^b :—

* چه اقبالست این یارب که دولت داد رو ما را الخ

Rubâ'is, without any order, begin on fol. 517^b :—

* پاکست خداوند کریم اکبر

It may be noticed here as remarkable that the arrangement in this copy exactly agrees with that of the copy noticed by Ethé, India Office Lib. Cat. No. 1188 (5).

B. Marginal-column. آئینہ اسکندری A'înah-i-Iskandarî, composed A.H. 699 = A.D. 1299 in imitation of Nîzâmî's Iskandar Nâmah, forming the *fifth* (or more commonly the *fourth*) part of Khusrau's famous Khamsah. It is defective at the beginning and opens abruptly thus on fol. 2^a :—

کلیدی ده ای دولت (کار) ساز الخ

Fol. 125^b. قرآن السعدین Qirân-us-Sa'dayn, "the conjunction of the two lucky planets," i.e. the meeting of Sultân Mu'izz-ud-Dîn Kayqubâd of Dihlî (A.H. 686-689 = A.D. 1287-1290) with his father Sultân Nâsîr-ud-Dîn Buğrâ Khân of Bangâlah in A.H. 688 = A.D. 1289 at Dihli.

Beginning :—

* حمد خداوند سراجیم بخست

Lithographed, Lucknow, A.H. 1259, and edited with a commentary by Maulavî Qudrat Ahmâd, Lucknow, A.H. 1261. For other commentaries see Sprenger, Oude Cat., p. 471.

Fol. 242^b. دولانی خضرخان Duwalrânî Khidr Khân, variously styled, or دولانی کتاب خضرخانی - قصه خضرخانی - خضرخانی even عشقیه or عشقیه. A poetical narrative of the love adventures of Khidr Khân, son of 'Alâ ud-Dîn Muham-mad Shâh Khiljî (A.H. 695-715 = A.D. 1295-1315) and Duwal rânî, the daughter of Rây Kârn, the Râjah of Gujarât, dedicated to Sultân 'Alâ-ud-Dîn, the father of the hero.

Beginning :—

* سر نامہ بنام آن خداوند

Fol. 328^b. نه سپهر Nuh Sipihr or the nine spheres. A poetical description of the court of Quṭb-ud-Dîn Mubârak Shâh Khiljî (who was killed A.H. 720 or 721 = A.D. 1320 or 1321), and of certain events of his reign, composed in A.H. 718 = A.D. 1318.

Beginning :—

* خدا را کنم بر سر نامه یاد النجع

Written in a fair Indian Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece. Dated, Ramadân, A.H. 1030. A note at the end says that the copy was transcribed at Lahore. It is worm-eaten in many places. The last folio is badly damaged.

No. 316.

fol. 297; lines 17; size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{1}{4}$.

دیوان خسرو

DÎWÂN-I-KHUSRAU.

An old and correct copy of Khusrau's dîwân containing a collection of the minor lyrical poems, gathered, as is usual in the poet's works, from all his dîwâns. This collection, which is much smaller than the preceding one (A), begins likewise with the line ای ز خیال ما برون النجع.

The first alphabetical Gazal (fol. 4^a) begins here thus :—

* بشگافت غم این ریش جگر خواره ما را النجع

Muqaṭṭâ'ât, beginning on fol. 277^a :—

* ای که کار تو توبه و تقویست النجع

Rubâ'îs, fol. 282^a, beginning :—

* پاکست خدارند کریم اکبر النجع

Written in a beautiful learned Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece. The original folios are mounted on new margins. The copy is worm-eaten throughout.

Not dated, apparently 16th century.

No. 317.

fol. 201; lines (centre col.) 17; (margl. col.) 34;
size $8\frac{3}{4} \times 4\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

خمسة خسرو

KHAMSAH-I-KHUSRAU.

A bad and defective copy of Khusrau's famous Khamisah. The first page begins with the romantic Maṣnawî شیرین و خسرو

Shîrîn wa Khusrau, which forms the *second part* of the poet's Khamsah and which he wrote, A.H. 698 = A.D. 1298, in imitation of Nizâmî's Khusrau wa Shîrîn.

Beginning :—

* خداوندا دام را چشم بکشای انج*

The first page is immediately followed by the مطلع الانوار Mat-la'-ul-Anwâr, which forms the *first part* of the Khamsah and which was written, A.H. 698 = A.D. 1298, in imitation of Nizâmî's Makhzan-ul-Asrâr. This poem is defective at the beginning and opens abruptly on fol. 2^a with the line خاک دی از بابت مودم بود الخ

Foll. 113^b. مجنون و لیلی Majnûn wa Laylâ. The loves of Laylâ and Majnûn, in imitation of Nizâmî's Layla wa Majnûn. This poem forming the *third part* of the poet's Khamsah was, like the preceding two, completed in A.H. 698 = A.D. 1298.

Beginning :—

* ای داده بدل خزینه راز الخ*

Printed in Calcutta, 1811, 1818 and A.H. 1244. In Lucknow, A.H. 1286; it is also published in Lumsden's Persian Selections (Calcutta, 1828).

كتاب هفت بهشت Hasht Bihisht, styled here هشت بهشت, on the love adventures of Bahramgûr, in imitation of Nizâmî's Haft Paykar. This poem, forming in some copies the *fourth part* of Khusrau's Khamsah, and in others the *fifth*, was composed in A.H. 701 = A.D. 1301.

Beginning :—

* ای کشاینده خزانه جود الخ*

The concluding portion of this poem and the entire Maşnawî entitled آینه اسکندری Â'înah-i-Iskandarî, forming the *fifth* (or more commonly the *fourth*) part of the poet's Khamsah, and composed A.H. 699 = A.D. 1299, in imitation of Nizâmî's Iskandar Nâmah, are wanting. The two smaller and very rare Maşnawîs منطق العشاق and روح العاشقين, which the poet wrote in addition to the famous Khamsah, and copies of which are extant in one or two European libraries, are also wanting in this collection.

Written in ordinary Indian Ta'lîq with the headings in red. Folios have been misplaced in many places and several are missing. Catch-words have very often been omitted or cut off. The right order of the folios seems to be 1, 51-113, 2-5, 7-13, 6, 14-50, 114-201.

Not dated, apparently 19th century.

No. 318.

fol. 236; lines 25; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

تحفة الصغر ووسط الحياة

TUHFAT-US-SIGR AND WASAT-UL-HAYÂT.

I. Foll. 1-71. تحفة الصغر Tuḥfat-uṣ-Sigṛ “The present of the early age.” This is the first of the five dīwâns of Khusrau. It was completed about A.H. 670 or 671 = A.D. 1272. It consists of Qaṣîdahs, Qit’ahs, Gazals, Maṣnawîs and Rubâ’îs. The first folio containing the beginning portion of the prose preface to this dīwân is wanting, and the first line on fol. 2^a opens with the words و خورد و بزرگ را.

The first Qaṣîdah begins thus on fol. 3^b :—

خداى عَزَّ وَ جَلَ ذُرِّ الْجَلَالِ كُنْ فَيَكُونُ النَّعْ *

II. Foll. 72-236. وسط الحياة Wasat-ul-Hayât, or poems of middle life. This is the second dīwân of the poet, completed about A.H. 685 = A.D. 1286. It consists of Qaṣîdahs, Tarjî’ât, Gazals, Maṣnawîs and Rubâ’îs.

Beginning with the usual prose preface :—

بِفَضْلِ اللَّهِ قَدْ سَطَرَتْ هَذِهِ الصَّفَحَاتُ النَّعْ *

The first usual Qaṣîdah (fol. 78^a) begins thus :—

حَمْدَ رَانِمَ بِرْ زَيْلَانَ اللَّهُ رَبُّ الْعَالَمِينَ *

The third, the fourth and the fifth called respectively بقیّه نقیّه and غرّة الكمال are not found in this collection.

Written in fair Nasta’lîq within gold and coloured-ruled borders with an illuminated head-piece at the beginning of each dīwân. Several gaps, spaces for which have been left blank, are found here and there in the MS. The copy is water-stained throughout and the earlier portion is very much affected. The first dīwân is badly worm-eaten throughout. The MS. is separated from the original binding and is in a damaged condition.

Dated 4th Jumâdâ, A.H. 1012.

Scribe : عبد الكرييم بن عبد الجليل صديقي.—

No. 319.

foll. 111; lines 20; size $9\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

سام نامه

SÂM NÂMAH.

A slightly defective copy of a poem, written in imitation of Firdausî's *Shâh Nâmah*, and treating of the exploits of Sâm, son of Narîmân, and his love adventures with the Chinese princess Parîdukht.

The MS. is defective at the beginning and opens abruptly thus:—

منم بر سر تخت گردان سپر هم خشم جنگ است هم داد و مهر

The title of the work is not found in the text, but it is endorsed as سام نامه خاجو. The verse in Rieu's (Vol. II, p. 544) copy, containing the author's name *Khwâjû*, is not found in this copy. *Khwâjû*, as we know, is the name of a well-known poet, who died about A.H. 745 = A.D. 1344, and it is very doubtful if the poem is due to the authorship of the same *Khwâjû*, whose biographers make no mention of the Sâm Nâmah.

The story begins here with an account of Sâm's setting out on a hunting expedition, on fol. 1^b:—

و زان روز تا روز فرخنده شاه که بنشست بر تخت زر با کلا

and ends, like Rieu's copy, with an account of Sâm's return from Khâwar to the court of Minûchihr.

Written in fair *Nasta'lîq* within gold and coloured-ruled borders with a whole-page 'Unwân on fol. 1^a. The headings are written in red throughout.

Not dated, apparently 17th century.

No. 320.

foll. 428; lines 17; size $6\frac{1}{4} \times 3\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

کلیات ابن یمین

KULLIYÂT-I-IBN-I-YAMÎN.

The poetical works of Amîr Fakhr-ud-Dîn Mahmûd bin Amîr Yamîn-ud-Dîn Muhammâd ul-Mustaufî ul-Faryûmadî, poetically known as Ibn i-Yamîn محمد بن امير يمين الدين who was a panegyrist to

the Sarbadârs of Khurâsân (A.H. 737-783 = A.D. 1337-1381) and died, according to several authorities, A.H. 745 = A.D. 1344.

Beginning :—

ای دیده در شناختن حال کاندات باید که باشدت نظری از سرانگ

Contents :—

Qasîdahs, fol. 1^b; Muqatta‘ât, fol. 103^b; chronograms, fol. 214^a; Ğazals, fol. 220^b; Rubâ‘îs, fol. 343^a; two Maṣnawîs, the first entitled رسائل الحکمت, on fol. 370^b, and the second, styled رسائل کارنامہ, on fol. 380^b; Qit‘ahs, fol. 394^a. The preface compiled by an anonymous author in A.H. 756 = A.D. 1355, found in other copies at the beginning of the dîwân, is found here on fol. 424^b.

Written in minute Nasta’lîq with the headings in red. Fol. 324 should follow fol. 303.

Copied by the order of Mirzâ Naṣîr-ud-Dîn Muḥammad by Muḥammad Fâdil, in Rajab, A.H. 1026. Two faint seals at the end.

The MS. is slightly damaged.

No. 321.

foll. 110; lines 17; size 8×5½; 6×3½.

دیوان سلمان

DÎWÂN-I-SALMÂN.

The lyrical poems of Khwâjah Jamâl-ud-Dîn Muḥammad Salmân bin Khwâjah ‘Alâ-ud-Dîn Muḥammad, of Sâwah خواجه جمال الدین محمد سلمان بن خواجه علاء الدین محمد الساوی, who flourished under the Îlkhanî rulers and died in A.H. 778 = A.D. 1376. For a discussion of the various dates assigned to the poet’s death, see Bankipur Lib. Cat. i, No. 147, where the oldest known copy of the poet’s Ğazals is noticed.

This copy of the poet’s dîwân begins with a series of Tarjî’s thus :—

ما مریدان کوی خماریم سر بمسجد فرو نمی آریم

Ĝazals, arranged in alphabetical order, begin thus on fol. 8^b :—

اگر حسن تو بکشاید نقاب از چهره دعوی را

Rubâ‘îs, fol. 101^a; Mu‘ammiyât, fol. 110^a.

The copy breaks off in the middle of the Mu‘ammiyât.

Some select poems are published in Bland’s “Century of Persian Ğazals,” No. 4, and in Erdmann, Zeitschriften der D.M.G., XV. pp. 758-772.

Written in good Nasta'liq within gold and coloured-ruled borders with illuminated 'Unwâns on foll. 1^b and 8^b.

Not dated, apparently 17th century.

Fol. 2^a contains two seals of Wâjid-ur-Rahmân, dated A.H. 1274.

No. 322.

foll. 168; lines 15; size $8\frac{1}{4} \times 5$; $6\frac{1}{2} \times 3\frac{1}{4}$.

قصاید سلمان

QASÂID-I-SALMÂN.

A collection of the Qasîdahs of Salmân without alphabetical order.

Beginning :—

از تکبر اگر ش طرہ بـم بر شده است

عارضش باری ازین عارضه خوشتر شده است

Written in small Nasta'liq within gold and coloured-ruled borders with the headings written on gold-ground illuminated with floral designs. Two whole-page illuminated 'Unwâns at the beginning.

Folios are inter-mixed with each other throughout the copy.

Not dated, apparently 18th century.

No. 323.

foll. 113; lines 15; size $10 \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3$.

غزلیات سلمان

GAZALIYÂT-I-SALMÂN.

A collection of the Gazals of Salmân, arranged in alphabetical order.

Beginning as in Bankipur Lib. copy No. 147 :—

اگر حسن تو بد شاید نقاب از چہرہ دعوی را

بگل رضوان بر انداید در فردوس اعلی را

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 18th century.

The fly-leaf is covered with seals and 'Arq-didahs, the following of which are legible :—

- (1) A seal of Sayyid Kalîm Ullah Khân, dated A.H. 1112.
- (2) A seal of Sayyid Alîmad, dated A.H. 1165.
- (3) A seal of Sayyid Murtadâ, dated A.H. 1223.
- (4) A seal of Sayyid Asad 'Alî Khân Bahâdur, dated A.H. 1240.

No. 324.

foll. 155; lines 12; size 7×4 ; $4\frac{1}{4} \times 2\frac{1}{2}$.

مِهْر وَ مُشْتَرٍ

MIHR-WA-MUSHTARÎ.

“The Sun and Jupiter.” A romantic Maṣnawî by Shams-ud-Dîn Muḥammad ‘Aṣṣâr of Tabrîz شمس الدين محمد عصار التبريزى who flourished during the reign of the Îlqânî Sovereign Sultân Shaykh Uways (A.H. 757-776 = A.D. 1356-1374), and died in A.H. 784 = A.D. 1382. The poem was completed in Shawwâl, A.H. 778 = A.D. 1376.

Beginning :—

بِنَامِ پادشاه عالمِ عشق کہ نامش هست نقش خاتمِ عشق

Written in good Nasta'liq within gold and coloured-ruled borders with a double-page 'Unwân and an illuminated head-piece. The headings are written in red throughout the copy. The MS. is defective at the end.

Not dated, apparently 16th century.

No. 325.

foll. 205; lines 14; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

دیوان حافظ

DÎWÂN-I-HÂFIZ.

A splendid copy of the lyrical poems of the celebrated Khwâjah Shams-ud-Dîn Muḥammad, with the popular takhallus Hâfiẓ of Shîrâz شمس الدين محمد حافظ الشيرازي, who died A.H. 791 = A.D. 1388. For a detailed account of the poet and his work see Bankipur Lib. Cat. Vol. I, pp. 231-274, where a very rare and interesting copy of the poet's dîwân has been described under No. 151.

Text Editions.—Calcutta, Fort William, 1791; reprinted, 1826; text with Sûdis' Turkish Commentary was edited by Brockhaus in 1854; by Rozenzweig, with a German metrical translation, 3 volumes, 1858, 1863 and 1864; with commentary by Fath 'Ali, Calcutta, 1858; by Major S. H. Jarrett, Calcutta, 1881; Persian text with two Turkish Commentaries, Constantinople, 1870; Persian Commentary by Sadiq 'Ali, Lucknow, 1876 and 1886. Lithographed in Calcutta, 1826; Bombay 1828, 1841 and 1883, besides A.H. 1267 and 1277; Cawnpur, 1831; Bulak, A.H. 1250, 1256 and 1281; Constantinople, A.H. 1257; Tabriz, A.H. 1257 and 1274; Tehran, A.H. 1258; Mashhad, A.H. 1262; Dehli, A.H. 1269 and 1888; Lucknow, A.H. 1283, 1285, 1876, 1879 and 1883; Lahore 1888.

This copy, consisting chiefly of *Gazals*, arranged in alphabetical order, begins as usual thus:—

اَلَا يَا اِيَّهَا السَّاقِي اَدْرِ كَاساً وَ نَاوِلْهَا
كَهْ عَنْقَ آسَانْ نَمُود اَرْلَ وَلَى اَفْتَادْ مِشْكَلْهَا

Maṣnawîs, fol. 192^a; *Muqaṭṭa'ât*, fol. 197^a; *Rubâ'îs*, fol. 204^b.

Written in fair Nasta'lîq on gold-sprinkled paper within gold and coloured-ruled borders with a profusely illuminated 'Unwân.

Not dated, apparently 16th century.

Scribe:—دَاؤْدَ.

The fly-leaf at the beginning bearing several 'Ard-dîdahs and seals is pasted over with paper.

No. 326.

fol. 144; lines 17; size 9½ × 5¾; 7¾ × 3¾.

THE SAME.

Another copy of the same with the preface of Hâfiż's friend Muhammad Gulandâm who collected the poet's dîwân after his death.

Beginning:—

حَمْدٌ بِيَحْدُو وَ ثَنَاءٌ بِيَعْدُ وَ سُبْسٌ بِيَقِيَاسٍ *

Gazals in alphabetical order, fol. 4^b; *Maṣnawîs*, fol. 139^b; *Muqaṭṭa'ât*, fol. 141^a; *Rubâ'îs*, fol. 143^a.

Written in fair Nasta'lîq within red-ruled borders.

Dated Jumâda II, A.H. . . . 37 (probably 1137). The last folio bears a seal of one Lutf-ur-Rahmân Husaynî, dated A.H. 1216.

No. 327.

foll. 99; lines 14; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

دیوان مغربی

DÎWÂN-I-MAĞRIBÎ.

A good copy of the lyrical poems of Maulânâ Muhammâd Shîrîn, better known as Mağribî مولانا محمد شیرین مغربی, who was born at Nâin in Iṣfahân and died at Tabriz, A.H. 809 = A.D. 1406.

Beginning :—

خورشید رخت چو گشت پیدا درات دو کون شد هویدا

Gazals in alphabetical order, foll. 1^b-69^a; Muqattâ'ât, foll. 69^b-77^b; Tarkib-bands, foll. 77^b-95^a; Rubâ'îs, foll. 95^a-99^a.

Printed in Persia, A.H. 1280.

Written in beautiful Nasta'lîq within gold and coloured-ruled borders with the headings in red and blue and a beautifully ornamented 'Unwân.

Not dated, apparently 17th century.

No. 328.

foll. 352; lines 19; size $17\frac{1}{4} \times 12$; $9\frac{1}{4} \times 6\frac{1}{2}$.

خاور نامه

KHÂWAR NÂMAH.

A very valuable and exceedingly interesting copy of the Khâwar Nâmah, an epic poem in the measure and style of Firdausî's Shâh Namah, relating the warlike deeds of 'Alî in battles fought with Qubâd the king of Khâwarân, and with other heathen kings, most of whom embraced Islâm, by Shams-ud-Dîn Muhammad bin Husâm-ud-Dîn, better known as Ibn-i-Husâm شمس الدین حسام، محمد بن حسام الدین المعروف به ابن حسام, who composed it in A.H. 830 = A.D. 1426, and died according to the best authorities in A.H. 875 = A.D. 1470.

Beginning :—

نخستین برین نامه دلکشاپی سخن نقش بستم بنام خدای

This valuable copy is written in a very beautiful bold Nasta'lîq within four gold-ruled columns with a profusely illuminated

'Unwân. It contains 146 highly finished illustrations of the best Indian style. The headings are written in red throughout.

Not dated, apparently 17th century A.H.

A note on the fly-leaf is dated A.H. 1231.

No. 329.

fol. 258; lines 19; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the Khâwar Nâmah with a biographical notice of the author prefixed to the text by Maulawî Sadr-ud-Dîn, the donor of this collection, beginning :—

* احوال مصنف خاور نامه - مولانا شیخ محمد ابن جمال الدین الخ

The text begins as usual on fol. 3^a.

Written in ordinary Nasta'liq with the headings in red. Additional verses written on the margins are found in several places. Slips containing verses are also found adjoined in several places.

Some folios are wanting at the end of the copy.

Not dated, apparently 19th century.

A note on the fly-leaf runs thus :—

اول اساره سنه ۱۳۱۰ بنگله برای نقل کتاب هدا ذمه عبد الرحيم

* نموده شد

No. 330.

fol. 143; lines 17; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3$.

دیوان قاسم انوار

DÎWÂN-I-QÂSIM ANWÂR.

The Dîwân of Sayyid Mu'in-ud-Dîn 'Ali ut-Tâbrîzî, known as Qâsim Anwâr, سید معین الدین علی التبریزی المتخلص به قاسم انوار, born in A.H. 757 = A.D. 1356 at Sarâb in Âdârbâijân. He was a renowned saint as well as a poet of great eminence. He finally settled in Kharjird, in the district of Jâm, where he died in Rabî' I, A.H. 837 = A.D. 1433.

Beginning as in most copies :—

من بیچاره سودا زده سر گردانم که باوصاف خداوند سخن چون رانم

Beginning of the Gazals in alphabetical order, fol. 2^a :—

* ای صبح سعادت ز جبین تو هویدا الخ

Muqatṭa‘ât, Tarkîb-bands, etc., with occasional Turkish verses, fol. 125^b; Maṣnawîs, fol. 126^b; Rubâ‘îs, fol. 139^a.

Written in fair small Nasta‘lîq within coloured-ruled borders. Not dated, apparently 17th century

The fly-leaf at the beginning bears a seal with the following inscription:—

No. 331.

foll. 24; lines 12; size $8\frac{1}{2} \times 5$; $5 \times 2\frac{1}{2}$.

حال نامه معروف به گویی و چوگان

ḨÂL NÂMAH, BETTER KNOWN AS
GÛI WA, CHAUGÂN.

An allegorical mystic Maṣnawî by Maulânâ ‘Arifî Harawî مولانا عارفی هروی, who flourished under Shâh Rukh (A.H. 807-850 = A.D. 1404-1447), and died A.H. 853 = A.D. 1449.

Beginning:—

زان پیش که حسب حال گویم از خالق ذو الجلال گویم

This beautiful and valuable MS., written in elegant Nasta‘lîq within gold-ruled borders with a richly illuminated ‘Unwân, is due to the penmanship of the famous calligrapher Muḥammad Hâshim (of Qazwîn, a pupil of Rashîd-i-Daylamî).

Dated, Dulqa‘ad, A.H. 981.

The MS. contains a beautifully painted illustration on the fly-leaf.

No. 332.

foll. 193; lines 17; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

صبح

MIŞBÂH.

A mystical poem, in the metre and style of Maulânâ Rûmî’s Maṣnawî, relating to Sûfic doctrines, illustrated by numerous anecdotes of prophets, the Ashâbs and other holy saints.

Beginning:—

ای بنامت کارها را افتتاح نیست بی نام تو در امری فلاح

The author of this poem, who, in a heading on the first page of a copy (dated A.H. 955) in the British Museum (Rieu’s Persian

Cat. p. 641), is called Rashîd-ud-Dîn Muhammâd ul-Asfarâ'înî رشید الدین محمد الاسفارانی, finished the composition A.H. 852 = A.D. 1448 (cf. fol. 191^b).

Written in Indian Nasta'liq within coloured-ruled borders. Spaces for headings are left blank throughout.

Not dated, apparently 18th century.

No. 333.

fol. 48; lines 11; size $9\frac{1}{2} \times 6$; $5\frac{3}{4} \times 3$.

دیوان شاهی

DÎWÂN-I-SHÂHÎ.

A valuable and exceedingly beautiful copy of the lyrical poems of Amîr Shâhî امیر شاهی with his original name Âqâ Malik bin Jamâl-ud-Dîn Fîrûzkûhî آقا ملک بن جمال الدین فیروز کوهی who, according to some biographers, was the nephew of Khwâjah 'Alî Muayyad (A.H. 766-783 = A.D. 1364-1381), the last prince of the noble and illustrious family of the Sarbadârs of Khurâsân. He was well skilled in calligraphy, painting and music, and died at Astarâbâd in A.H. 857 = A.D. 1454.

The dîwân of Shâhî has been lithographed in Constantinople, A.H. 1288.

Beginning :—

بسوخت آتش عشق تو بیکنناه مرا بدوخت ناک چشمت بیک نگاه مرا

Gazals in alphabetical order, fol. 1^b.

Qit'aḥs, fol. 45^a.

Rubâ'is, fol. 45^b.

Written in elegant Nasta'liq within gold and coloured-ruled columns on gold-sprinkled papers with ornate floral designs on every page. There are two whole-page but faded miniatures, one at the beginning and the other at the end of the copy. Illuminated head-piece.

The following note (on one of the fly-leaves at the beginning), dated 8th Dulhijjah, A.H. 1069, says that this MS. once belonged to the library of Aurangzîb :—

شاه ولایت پناہ

كتاب دیوان شاهی بخط نستعلیق مصورة جلد روغنی بلایت هدیه
کرده حضور جمع کتابخانه عامرة پادشاه عالمگیر سکندر اقبال سلیمان سریو
خلد الله ملکه و سلطانه شده *

The piece of paper containing the above note is pasted at the beginning of the copy.

In another note one Sayyid Muḥammad ul-Husaynī, entitled Hādiq, says that he got the MS. repaired by Shaykh Muẓaffar Husayn, for Maulawī Sayyid Ṣadr-ud-Dīn Ahmad (the donor), on the 25th Rabī‘ I, A.H. 1312.

Not dated, apparently 16th century.

No. 334.

foll. 24; lines 12; size $10\frac{1}{2} \times 7\frac{1}{4}$; $5\frac{1}{4} \times 3$.

دیوان ریاضی سمرقندی

DÎWÂN-I-RIYÂDÎ SAMARQANDÎ.

A valuable copy of the somewhat rare dîwân of Riyâdî of Samarqand, ریاضی سمرقندی, who died, according to Taqî Kâshî, A.H. 884 = A.D. 1479.

Beginning :—

صنع او آندم که نقش گنبد افلاک بست

نامه حیرت بدال طایر ادراک بست

The Ghazals, which form the chief contents of the dîwân, are, except the first one, arranged in alphabetical order.

Written in fine Nasta'liq within gold and coloured-ruled columns with a richly illuminated 'Unwâن. The original folios have been mounted on new margins.

Not dated, apparently 17th century.

No. 335.

foll. 358; lines 12; size $8 \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

دیوان جامی

DÎWÂN-I-JÂMÎ.

A collection of the lyrical poems of the celebrated Nûr-ud-Dîn 'Abd-ur-Rahmân Jâmî bin Niżâm-ud-Dîn Ahmad bin Shams-ud-Dîn Muḥammad ul-Dâshî ul-İsfahânî نور الدین عبد الرحمن جامی بن شمس الدین محمد الدشتی الاصفهانی, the last great classical poet of Persia, who was born in Kharjird, near Jâm, on the 23rd of Sha'bân, A.H. 817 = 7th November, A.D. 1414, during the reign of Mirzâ Shâh Rukh (A.H. 807-850 = A.D. 1404-1446),

and died in Herat on the 18th of Muḥarram, A.H. 898 = 9th November, A.D. 1492.

Beginning with a preface:—

* موزون ترین کلامی که غزل سرایان انجمن النع

This collection of the poems agrees with Part II of the first dīwān: see Bankipūr Lib. Cat. ii, No. 180, viii; and begins likewise with panegyric, moral and religious Qaṣīdahs:—

بسم الله الرحمن الرحيم اعظم اسماء عليم حكيم

Gazals in alphabetical order, fol. 43^b, Qit'ahs, fol. 343^b; Rubā'is, fol. 347^b.

A beautiful copy. Written in good Nasta'līq within gold and coloured-ruled borders with two whole-page profusely illuminated 'Unwārs at the beginning and one on fol. 43^b. The headings are illuminated throughout the copy.

Dated Shawwāl, A.H. 944.

Scribe: محمد ابن حسين الكاتب.—

A note at the end of the copy runs thus:—

دو صد روپیه سکه جهانگیری بقبض نور بیگ خان در آمدہ تاریخ
شعبان معظم سنه ۱۲ جلوس شاهی *

No. 336.

foll. 460; lines 13; size 8½ × 4¾; 6 × 3.

THE SAME.

The First Part of the First Dīwān of Jāmī beginning as in Bankipūr Lib. Cat. No. 180, vii:—

بسم الله الرحمن الرحيم هست صلای سرخوان کریم

The MS. ends with the following Rubā'i:—

گه در هوس روی نکو آویز گه در سر زلف مشکب و آویز
القصه ز هرچه رنگ و بوئی دارد از حسن تو فى الحال در آویز

Written in clear Indian Nasta'līq. Seven verses on foll. 349^b-350^a have been struck out. A note at the end says that the copy was transcribed by order of Sayyid Sadr-ud-Dīn Ahmad, son of Sayyid Karīm-ud-Dīn Ahmad of Būhār, in Bardawān, in Dulhijjah, A.H. 1285.

Scribe: سید ارادتعلیی البوهاری.—

No. 337.

foll. 193; lines 13; size $8\frac{1}{4} \times 5\frac{1}{4}$; 6 \times 3.

THE SAME.

This collection of poems closely agrees with the First Part of the Second Dîwân, noticed in Rosen, p. 239, and Bankipûr Lib. Cat. No. 180, ix, and begins likewise:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اَمْلَى حَمْدُ الْمَنَانِ الْكَرِيمِ

Gazals in alphabetical order, fol. 24^b; Qit'ahs, fol. 176^b.

Written in clear Indian Nasta'lîq.

Copied for Maulawî Sayyid Şadr-ud-Dîn Ahmed, the donor of this Library, by Mîr Irâdat 'Alî of Bûhâr on 20th Rabî' II, A.H. 1283.

No. 338.

foll. 81; lines 22; size $14 \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

سَلْسِلَةُ الْزَّهْبِ

SILSILAT-UD-DAHAB

OR

“THE GOLDEN CHAIN.”

A religious Maşnawî in the metre of the Hadiqah of Sanâ'i and the Haft Paykar of Nîzâmî. It is the first of the Seven Maşnawîs (Haft Aurang) of Jâmi, and was composed in A.H. 890 = A.D. 1485.

It is divided into three Daftars or books as follows:—

First Daftar, beginning on fol. 1^b:—

اللَّهُ الْحَمْدُ قَبْلُ كُلِّ كَلَامٍ بِصَفَاتِ الْجَلَالِ وَالْاَكْرَامِ

Second Daftar, beginning on fol. 48^b:—

بَشْفَوَائِي گُوشِ بِرْفَسَانَةِ عَشْقٍ اَزْ صَرِيرِ قَلْمِ تَرَانَةِ عَشْقٍ

Third Daftar, beginning on fol. 68^b:—

حَمْدُ اَيْزَدِ نَهْ كَارْتُو بَارْتُسْتَ اَى دَلْ هَرْجَهْ كَارْتُو بَارْتُسْتَ اَى دَلْ

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with profusely illuminated frontispieces at the beginning of each Daftar. The headings are written in red, throughout the copy.

Dated 11th Muharram, A.H. 977.

حاجي محمود شيرازي.—
Scribe: حاجی محمود شیرازی.

A note on the fly-leaf runs thus:—

سبع مثاني خمسة جامی ۶۷ نمبر - و هو سبعه سيارة به هفت
ص، روپیه سکه حضرت محمد امیر تغلق صانه الله من سياته الفلق هو الحق
هو الحق هو الحق *

The fly-leaf contains two partly-faded seals of one Ya'qûb
Abul Qâsim, and one of a certain Dilâwar 'Alî of 'Âlamgîr's time,
dated A.H. 1167.

No. 339.

fol. 235; lines 15; size $8\frac{3}{4} \times 5$; 5×3 .

THE SAME.

Another copy of Jâmi's Silsilat-ud-Dahab agreeing exactly
with the preceding copy.

Written in good Nasta'lîq within gold and coloured-ruled
borders with superscriptions in red and blue, and two whole-page
'Unwâns at the beginning.

Not dated, apparently 17th century.

No. 340.

fol. 14; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

سلامان و ابسال

SALAMÂN WA ABSÂL.

An allegorical Maşnawî by Jâmî in the metre of 'Attâr's Man-
tiq-ut-Tayr and Rûmî's Maşnawî, dedicated to Ya'qûb Beg bin
Hasan Beg of the White Sheep of the Âq-Quyûnlî Dynasty, who
reigned from A.H. 883-896 = A.D. 1478-1490.

Beginning:—

ای بیادت تازہ جان عاشقان زاب لطفت تر زبان عاشقان

The poem has been edited by F. Falconer, London, 1850.

Written in beautiful minute Nasta'lîq within four gold and
coloured-ruled borders with a profusely illuminated 'Unwân.
Spaces for headings are left blank throughout the copy.

The fly-leaf bears a seal of Dilâwar 'Alî of 'Âlamgîr's time,
dated A.H. 1167, followed by the following note:—

من عوالي الزمان خان دوران خان المخاطب بخان خانان في سنة
تسع جلوس سلطان الاعظم خلد الله ملکه في دار الامارة اکبر آباد *

No. 341.

foll. 34; lines 25; size $12\frac{1}{4} \times 8$; $9\frac{3}{4} \times 5\frac{1}{2}$.

سِلَامَانْ وَابْسَالْ

و
نُكْفَةُ الْأَحْرَارْ

SALÂMÂN ABSÂL WA TUHFAT-UL-AHRÂR.

Another copy of the Salâmân wa Absâl with the third Maṣnawî of Jâmî's Haft Aurang, entitled Tuḥfat-ul-Ahrâr.

The Tuḥfat-ul-Ahrâr is a religious Maṣnawî in the metre of the Makhzan-ul-Asrâr of Niẓâmî, composed in A.H. 886 = A.D. 1481, and named after Khwâjah Naṣîr-ud-Dîn 'Ubayd Ullah Ahrârî, better known as Khwâjah Ahrâr, (d. A.H. 895 = A.D. 1489), the founder of the Naqshbandiyah order. It begins here on fol. 15^b :—

حَمَدًا لِمَنْ جَعَلَ جَنَانَ كُلَّ عَارِفٍ مَخْزُونَ اسْرَارِ كِمَالِهِ الْمُنْعَلِ *

Edited by F. Falconer, London, 1848.

Written in beautiful Nasta'lîq within four gold and coloured-ruled columns with beautifully illuminated head-pieces on fol. 1^b and 15^b.

Not dated, apparently, beginning of the 17th century.

Scribe:—میر صالح

No. 342.

foll. 22; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

THE SAME.

Another copy of Jâmî's Tuḥfat-ul-Ahrâr, agreeing exactly with the preceding copy.

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with a profusely illuminated 'Unwâن. The headings are written in red throughout the copy.

Dated A.H. 977.

Scribe: حاجی محمود بن شمس الدین محمد—

The fly-leaf contains the seal of Dilâwar 'Alî of 'Âlamgîr's time, dated A.H. 1167, followed by the same note as in the copy of Salâmân wa Absâl, No. 340.

No. 343.

foll. 36; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

سبحة الابرار

SUBHAT-UL-ABRÂR.

A religious Maṣnawî by the same Jâmi in the metre of Khusrau's Nuh-Sipihr, and dedicated to Sultân Husayn. The poem begins with a short prose preface, which is introduced by a Rubâ'i, beginning:—

الْمَذْكُورُ اللَّهُ كَهْ بِخُونَ گَرْ خَفْتَمْ

The poem has been printed in Calcutta, 1811 and 1848, and lithographed in 1888.

Written by the same scribe and in the same hand as the preceding copy with the same seal of Dilâwar 'Alî on the fly-leaf, followed by the note:—

سبعه سیاره از کتب خانه نواب نامدار نواب خان دوران خان بهادر

مفکور مرحوم بمن رسید در سنه ۱۲ جلوس *

Spaces for headings are left blank on foll. 25-36.

No. 344.

foll. 119; lines 13; size $9 \times 5\frac{1}{2}$; 5×3 .

THE SAME.

Another copy of Jâmi's Subhât-ul-Abrâr agreeing exactly with the preceding copy

Written in beautiful Nasta'lîq within gold-ruled borders on gold-sprinkled papers with the headings in red. Four whole-page 'Unwâns at the beginning:—

Not dated, apparently 17th century.

The last folio contains three faded seals.

The original folios are mounted on floral-designed margins.

No. 345.

foll. 48; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

یوسف و زلیخا

YÛSUF WA ZULAYKHA:

The most popular romantic poem of Jâmi in the metre of Nizâmî's Khusrâu wa Shîrîn, representing the story of Joseph in

Chapter XII of the Qurân. For full particulars of the work see Bankipur Lib. Cat. No. 196, where a most valuable copy of the work, presented to the Emperor Jahângîr by 'Abd-ur-Rahîm Khân Khânân, is noticed.

It was composed in A.H. 888 = A.D. 1483 and begins as usual thus :—

البی غنچه امید بکشای گلی از روغمه جاوید بنمای

The poem has been printed with German Translation at Vienna by Rosenzweigh, 1824. Text printed in Calcutta, 1809, A.H. 1244 and 1265; lithographed in Calcutta, 1818; Bombay, 1829 and 1860; Lucknow, A.H. 1262 and A.D. 1879; in Persia, A.H. 1279; in Tabriz, A.H. 1284, etc.

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with an illuminated 'Unwân.

The headings are written in red. The fly-leaf contains a seal of Dilâwar 'Ali of 'Âlamgîr's time, dated A.H. 1167.

Not dated, apparently 16th century.

No. 346.

foll. 157; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$.

THE SAME.

Another copy of Jâmî's Yûsuf wa Zulaykhâ.

Written in fair Nasta'lîq within gold and coloured-ruled borders with an illuminated but faded head-piece. The headings are written in red throughout.

Not dated, apparently 18th century.

The MS., slightly defective towards the end, is in a damaged condition.

No. 347.

foll. 46; lines 22; size $14 \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

ليلي و مجنون

LAYLÎ WA MAJNÛN.

Another romantic poem by Jâmî on the loves of Laylî and Majnûn in the metre of Nizâmi's poem of the same style.

Beginning :—

ام، خاک تو تاج س بلندان مجنون تو عقل هو شمندان

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with a beautifully illuminated head-piece.

Dated, Dulqa'd, A.H. 977.

Scribe : حاجی محمود۔

This copy also contains the seal of Dilâwar 'Alî, followed by the usual note. •

No. 348.

foll. 27 ; lines 22 ; size $14 \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

خرد نامہ اسکندری

KHIRAD NÂMAH-I-ISKANDARÎ.

An ethical Maṣnawî by the same Jâmî, in the metre of Fir-dausî's Shâh Nâmah, dedicated to Sultân Husayn.

Beginning :—

الهی کمال الہی ترواست جمال جهان بادشاہی ترواست

Written by the scribe of the preceding copy.

Spaces for headings are left blank throughout.

Dated A.H. 977.

The same seal and note of the preceding copy are found here on the last page.

No. 349.

foll. 68 ; lines 15 ; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

اعتقاد نامہ و تحفة الاحرار

I'TIQÂD NÂMAH AND TUHFAT-UL-AHRÂR.

1. I'tiqâd Nâmah, also styled عقاید جامی, a theosophical Maṣnawî, being an exposition of the Mûhammadan creed.

Beginning :—

بعد حمد خدا و نعمت رسول بشنو این نکته را بسمع قبول

2. Tuhfat-ul-Ahrâr (foll. 11-68) : see Nos. 341 and 342.

Written in good Nasta'lîq within gold-ruled borders, with illuminated 'Unwâns on foll. 1^b and 11^b. The headings are written in red.

Not dated, apparently 17th century.

No. 350.

foll. 62; lines 15; size 10×6 ; $6 \times 2\frac{1}{4}$.

فتح الحرمین

FUTŪH-UL-HARAMAYN.

A Maṣnawī poem containing an account of the holy places of religious performance in Mecca and Medina, and of the rites observed in the pilgrimage, by Muhyī Lārī محدثی لاری who composed it, according to the copy of the poem noticed in G. Flügel, ii, p. 122, in A.H. 911 = A.D. 1505, and died, according to Taqī Kāshī, Oude Cat., p. 21, in A.H. 933 = A.D. 1526.

Beginning :—

ای دو جهان غرفة آلامی تو کون و مکان قطراً دریاً تو

The contents of this copy agree with those of the Bankipur Lib. copy No. 227.

The *Futūh-ul-Haramayn* has been wrongly ascribed by Spenger, p. 451; Stewart, p. 66, and several others, to Jāmī; and also to the holy saint Muhyī-ud-Dīn ‘Abd-ul-Qādir of Jīlān (d. A.H. 561 = A.D. 1165). For particulars see Bankipur Lib. Cat. No. 226.

This interesting copy is written in fair *Nasta’liq* within gold and coloured-ruled borders with an illuminated ‘Unwān and the headings in red. It contains beautifully painted drawings representing the Haram, mosques, wells, mountains, and the tombs of the descendants and relatives of the prophet. They are on foll. 12^b, 23^b, 24^a, 24^b, 27^a, 28^b, 29^a, 33^a, 34^b, 36^a, 42^a, 44^a, 46^b, 47^a, 47^b, 48^a and 62^a.

Copied in Medina, Rabī I, A.H. 964 (see fol. 51^a).

From the following note on the fly-leaf we learn that the copy once belonged to the library of the Khān Khānān Bayram Khān, the famous general of Akbar’s time :—

* كتاب فتح الحرمین كتب خانه سرکار خانخانان بیرم خان اکبر شاهی

The above note is followed by a seal of ‘Alī Muẓaffar Khān, dated A.H. 1133. The original folios are mounted on new margins.

No. 351.

foll. 80; lines 15; size 9×6 ; $6\frac{1}{2} \times 4$.

دیوان آصفی

DÎWÂN-I-ÂŞAFÎ.

A collection of the lyrical poems of Âşafî, son of Khwâjah Muqîm-ud-Dîn Ni'mat Ullah of Quhistân مقیم الدین نعمت الله قهستانی. He was a pupil of the famous Jâmî, and a personal friend of Mîr 'Alî Shîr Nawâ'î, and died, according to the best authorities, in A.H. 923 = A.D. 1517.

This dîwân consists of Gazals in alphabetical order.

Beginning :—

ساز آباد خدایا دل ویرانی را یامده مهر بتان هیچ مسلمانی را

Written in careless Nasta'lîq. The colophon says that the MS. was copied by one Shukr Ullah, son of Shaykh Fath Ullah Siddîqî, at the Dîwân-khânah of Chaudhrî Rafî'-ud-Dîn.

Dated Sunday, the 10th of Chayt, 1196 Bengali. The MS. is damaged

Interlinear and marginal notes are found here and there in the copy.

No. 352.

foll. 179; lines 10; size $7\frac{1}{4} \times 4$; $4\frac{1}{4} \times 2\frac{1}{2}$.

دیوان فغانی

DÎWÂN-I-FIGÂNÎ.

The lyrical poems of Bâbâ Figânî of Shîrâz بابا فغانی شیرازی who at first adopted the takhallus of Sakkâkî, and subsequently changed it to Figânî. He died in A.H. 925 = A.D. 1519. For full particulars see Bankipur Lib. Cat. Nos. 217 and 218.

Beginning with Gazals in alphabetical order :—

ای سر نامہ نام تو عقل گرہ کشای را ذکر تو مطلع غزل عشق سخن سوای را

Rubâ'îs fol. 156^a; Mustazâds, fol. 158^a; single verses, fol. 158^a; Qâşidahs, fol. 165^b, and Tarkib-bands, fol. 167^b.

Written in minute Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece and two whole-page 'Unwâns at the beginning. The headings, written in white, are beautifully illuminated. The fly-leaves at the beginning and end contain several 'Ard-dîdahs and faded seals.

Not dated, apparently 16th century.

The original folios are mounted on new margins.

No. 353.

foll. 145; lines 14; size $9\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

تیمور نامہ

TÎMÛR NÂMAH.

A versified account of the warlike exploits of Tîmûr in imitation of Niżâmi's Sikandar Nâmah, by 'Abd Allah Hâtifî, عبد الله هاتفي, who was the sister's son of the celebrated Jâmi, and, like his uncle, was born in Khirjird in the province of Jâm. He died in Muharram, A.H. 927 = A.D. 1521.

Beginning:—

بنام خدائی که فکرو خرد نیارد که در کنہ او پی برد

The poem is also called ظفر نامہ, under which title it has been lithographed in Lucknow, A.D. 1869.

Written in fair Nasta'lîq within coloured-ruled borders, with the headings in red written in a different hand.

Dated A.H. 968.

The fly-leaf contains a defective note, dated A.H. 1059. The original folios are placed in new margins. The MS. is damaged towards the end.

No. 354.

foll. 200; lines 12; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6 \times 2\frac{1}{2}$.

THE SAME.

Another copy of Hâtifî's Tîmûr Nâmah, written in bold Nasta'lîq within gold and coloured-ruled borders with an illuminated but faded head-piece. The headings are written in red throughout the copy.

Dated, Safar, A.H. 970.

No. 355.

foll. 61; lines 14; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

هفت منظر

HAFT MANZAR.

Another Maṣnawî by Hâtifî in imitation of Niżâmi's Haft Paykar.

Beginning :—

اى نگارنده صحیفة غیب

Written in careless Nasta'liq. Spaces for headings have been left blank.

Dated Friday, the 16th of Sha'bân, A.H. 1024.
The MS. is worm-eaten and damaged.

No. 356.

foll. 57 ; lines 15 ; size 10×6 ; $7 \times 4\frac{1}{2}$.

دیوان اهلی خراسانی

DÎWÂN-I-AHLÎ KHURÂSÂNÎ.

A very rare copy of the lyrical poems of Ahlî Khurâsânî اهلی خراسانی a native of Tarshîz, who lived in Herat and died, according to Sprenger, Oude Catalogue, p. 319, in A.H. 934 = A.D. 1527. He must not be confounded with his contemporary namesake Ahlî Shîrâzî mentioned in the following No. 358.

Beginning :—

برفلک هر شب رسانم برق آه خویش را

تا بسوزم کوکب بخت سیاه خویش را

The dîwân consists chiefly of Gazals arranged in alphabetical order.

Written in ordinary Nasta'liq within red-ruled borders.

The poet's nom-de-plume is written in red throughout the copy.
Not dated, apparently 19th century

No. 357.

foll. 102 ; lines 21 ; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$.

مشنویات جمالی

MAŞNAWIYÂT-I-JAMÂLÎ.

A very rare work, containing five ethical and mystical Maşnavîs intermixed with prose, by Jamâlî, who seems to be identical with Hamîd bin Faḍl Ullah, known as Darwîsh (or Mullâ) Jamâlî of Delhi, with his original name Jalâl Khân. He at first adopted the Takhallus Jalâlî, which he subsequently changed to Jamâlî. He distinguished himself during the reign of Sultân Sikandâr Lodi, and subsequently gained the favour of Bâbur and Humâyûn.

According to Sprenger, p. 446, he died in A.H. 922 or 925 = A.D. 1516 or 1519, but according to others in A.H. 942 = A.D. 1535.

Sometimes the poet quotes some verses of the Qur'ân, some traditions, or other sentences of ethical and moral character, which he explains in Persian, and then illustrates by legends in Maṣnavîs. He generally quotes Sanâ'i, 'Attâr, Rûmî, 'Irâqî and other mystics.

I. مهر الفلوب Mihr-ul-Qulûb, beginning as in Sprenger, loc. cit. :—

میکشد هر روز تیغی آفتاب تا برد در پرده خود ماهتاب

The name of the poet and the title of the poem occur in the concluding line :—

ای جمالی شرح این مهر الفلوب دو نهان کن خوش دران پرده عیوب

II. فرصت فرست نامه Furṣat Nâmah, beginning with a short prose preface :—

بسم الله الرحمن الرحيم وبه نستعين در معنی آیت یوم تبدل

* الأرض الخ

The poem begins thus on fol. 6^b :—

بیا فرصت شمار این زندگانی بچنگ آور حیات جاودانی

III. نصرت نامه Nuṣrat Nâmah, beginning with a short prose preface, fol. 11^b :—

بسم الله الرحمن الرحيم نصر من الله وفتح قريب وبشر المؤمنين الخ *

The poem begins thus :—

سحر گه شنیدم ندای غریب که بربود خوش کوی نصرت حبیب

IV. قدرت نامه Qudrat Nâmah, beginning like the preceding two Maṣnavîs with a short prose preface, fol. 24^b :—

بسم الله الرحمن الرحيم - ای برادر اگر می خواهی که زنده دل

* شوی الخ

The poem begins thus :—

بیا چشم بکشا در ایوان دل ببین با محبت تو سلطان دل

V. محبوب الصديقین Maḥbûb-uṣ-Siddîqîn, beginning without any preface, fol. 38^b :—

روز از نور عشق شد خرم ظلمت شب درید جامعه غم

A profusely illuminated head-piece is found at the beginning of each Maṣnawī.

Written in a beautiful small Nasta'liq within four gold-ruled and coloured columns.

Not dated, apparently 17th century.

A seal of one Muḥammad Ibrāhīm, dated A.H. 1297, is found at the end.

No. 358.

foll. 343 ; lines (centre col.) 19 ; (margl. col.) 11 ;
size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

کلیات اهلی شیرازی

KULLIYĀT-I-AHΛLÎ SHÎRÂZÎ.

A collection of some of the poetical works of Maulânâ Ahlî Shîrâzî. مولانا اهلی شیرازی. He was an accomplished scholar, and possessed wonderful ingenuity in the artifices of versification. He died in his native town, A.H. 942 = A.D. 1535, and was buried in Muṣallâ by the side of Ḥâfiẓ.

Contents :—

I. سحر حلال Sihr-i-Ḥalâl or “Lawful Sorcery,” dealing with the love story of Prince Jâm and Princess Gul.

In this wonderful Maṣnawî the poet has united the artifices of metre and the playing upon words found separately in Kâtibî's (d. A.H. 838 = A.D. 1434) two poems, Majma'-ul-Bâhrayn and Tajnîsât—that is to say, this poem can be read in two different metres, viz. مفععلن مفتعلن فاعلن فاعلاتن فاعلن فاعلن and the last words of both the hemistiches of a verse are the same but with different meanings.

Beginning after the usual preface :—

ای همه عالم بر تو بی شکوه رفت خاک در تو پیش کوہ

II. شمع و پروانه Sham'-wa-Parwânah or “the Candle and the Moth,” composed A.H. 894 = A.D. 1488, and dedicated to Sultân Ya'qûb Aq-Quyûnlû (A.H. 884-896 = A.D. 1479-1490), beginning, fol. 13^a :—

بنام آنکه مارا از عذایت دهد پروانه شمع هدایت

III. Qasîdahs, beginning, fol. 33^a :—

الهی بسر دفتر حکمت الله بنی آدم آئینه قدرت الله

IV. Mukhammasât and Muqatâ'ât, beginning on fol. 87^a :—

این همه خشم تو ای عاشق کش بیباک چیست
دل ز خشمت چاک شد این زهر بی تریاک چیست

V. Gazals, arranged in alphabetical order, beginning on fol. 98 :—

ای حیرت صفات تو بندد زبان ما ازگشت حیرتست زبان در دهان ما

VI. ساقی نامه. A series of Rubâ'îs arranged alphabetically, beginning with a short prose preface, beginning, fol. 292^b :—

* بعد از حمد و ثنای جان آفرین و درود بر روان سید المرسلین الخ

The first Rubâ'î begins thus :—

ساقی قدحی که کار ساز است خدا وزرحمت خود بندۀ نواز است خدا

VII. ریاعیات گنجفه. Another series of Rubâ'îs describing the various cards of the game, written for a pack of cards for a royal personage, beginning with a short prose preface, fol. 298^b :—

* بسم الله تيمذأ بذكرة الاعماى بوشيدة نماند بر ارباب صورت الخ

Beginning of the first Rubâ'î :—

* ای سو سهی خاک رهت وقت خرام الخ

VIII. متفرقات or Miscellaneous poems, consisting of a series of Rubâ'îs and single verses, fol. 304^a.

Written in good Nasta'lîq within coloured-ruled borders.

A note, dated 15th Dul Hijjah, A.H. 1175, and several other notes of little importance are found on the fly-leaf of the copy.

Dated on the last page (bound upside down), 14th Shawwâl, A.H. 1047.

Scribe :—جعفر.

The MS. is slightly damaged.

No 359.

foll. 362 ; lines (centre col.) 18 ; (margl.) 14 ;
size $11\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

THE SAME.

A valuable copy of Ahlî Shîrâzî's Kulliyât with the same contents and arrangement as in the preceding copy, in addition

to which there are three highly artificial Qasîdahs towards the end, composed in honour of Mîr 'Alî Shîr, Sultân Ya'qûb and Shâh Ismâ'îl Bahâdur respectively.

The first artificial Qasîdah begins thus on fol. 316^b :—

شمیم سندبیل پرچین کجاست مشک تدار
شمیم خیزد از آهودلی نه زین خوشتار نسیم گل وزد اما چنین نه عنبر بار

The chief subtleties in it are that all the words in each of two bayts, or in each of three bayts, written in red ink, if connected, form a new bayt of a different metre and different trope; for instance, from the above two bayts we get the following :—

شمیم سندبیل پرچین کجایزد چنین عنبر نسیم کاکل مشکین کرا خیزد ازین خوشتار

The second artificial Qasîdah in praise of Sultân Ya'qûb begins on fol. 331^b; and the third in praise of Shâh Ismâ'îl, on fol. 347^b. Each of these three Qasîdahs is preceded by a short prose preface.

This MS., though slightly defective and wanting a folio at the beginning, is valuable. Each section begins with a profusely illuminated 'Unwân and beautiful ornamentations. Written in beautiful Nasta'lîq within gold and coloured-ruled borders with the headings in red. It was copied by the order of Khwâjah Lutf Ullah for Khwâjah 'Abd-ul-Karîm.

Scribe :- محمد حسین بن علی قلی الکاتب الشیرازی

Dated 9th Muharram, A.H. 1061.

Three seals, two of which are dated 1213 and 1289, are found on fol. 362^b.

No 360.

foll. 31; lines 16; size $8\frac{1}{2} \times 5$; $5\frac{3}{4} \times 3$.

Another copy containing the first and third artificial Qasîdahs of Ahlî. It begins with the third Qasîdah (foll. 1^b-17^a), after which comes the first (foll. 18^a-31^a). Each Qasîdah begins with the usual preface.

Written in fair Nasta'lîq within gold and coloured-ruled borders with an illuminated frontispiece at the beginning of each section.

Not dated, apparently 18th century.

No. 361.

foll. 31; lines 15; size $10\frac{1}{4} \times 6\frac{1}{4}$; 7×4 .

دیوان شرف جهان

DÎWÂN-I-SHARAF-I-JAHÂN.

A collection of the lyrical poems of Mirzâ Sharaf bin Qâdî Jahân bin Sayyid Sayf-ud-Dîn ul-Husaynî ul-Qazwînî, better known as Sharaf-i-Jahân، میرزا شرف بن قاضی جهان بن سید سیف الدین الحسینی الفروینی المعروف به شرف جهان who was born in Qazwîn A.H. 902 = A.D. 1496, and died A.H. 968 = A.D. 1560; comp. Bankipur Lib Cat. Nos. 238 and 239, where two very good copies of the dîwân are noticed.

The present copy consists chiefly of Gazals arranged in alphabetical order.

Beginning:—

ای شوق دیدنت سبب جستجوی ما هردم فزوده در طلبت آرزوی ما

The MS. ends with a few Qiṭ'ahs and seven Rubâ'îs.

Written in ordinary Nasta'lîq within coloured-ruled borders, with the headings in red.

Not dated, apparently 18th century.

No. 362.

foll. 127; lines (centre col.) 14; (margl. col.) 23;
size 9×6 ; $8\frac{1}{4} \times 4\frac{1}{2}$.

دیوان رهائی

DÎWÂN-I-RAHÂ'Î.

The lyrical poems of Shaykh Sa'd-ud-Dîn Rahâ'î of Khawâf شیخ سعد الدین رهائی الخواص, a descendant of the well-known saint Shaykh Zayn-ud-Dîn Khawâfî. He came to India under Akbar, and was still alive A.H. 983 = A.D. 1575.

The present copy is defective, there being two folios wanting at the beginning. It opens abruptly in the middle of a Maṣnawî thus:—

راکه (?). نماید چو مه ابروی خویش میکشدت همچو کمان سوی خویش

Contents of the central col.:—

Qâṣidahs, fol. 4^b; Gazals in alphabetical order, fol. 37^b; Tarjî'ât, fol. 105^a; Qiṭ'ahs, fol. 115^a; Rubâ'îs, fol. 117^a; Mu'ammiyât and chronograms, fol. 126^b.

The marginal column of the copy contains also a collection of poems consisting of Qaṣīdahs, fol. 3^a; Ġazals in alphabetical order, fol. 37^b; Rubā'īs, fol. 111^a.

Written in good clear Nasta'līq within gold and coloured-ruled borders with an illuminated 'Unwâñ on fol. 37^b.

Not dated, apparently 18th century A.H.

A seal of Shaykh Yâr Muḥammad, dated A.H. 1242 is found on foll. 3^a, 37^a and 127^b.

No. 363.

foll. 83; lines 23; size 9×5; 7×3½.

دیوان محتشم

DÎWÂN-I-MUHTASHAM.

The lyrical poems of Maulânâ Muhtasham of Kâshâñ, مولانا محتشم the teacher and friend of the well-known Tađkirah-writer, Taqî Kâshî (d. c. A.H. 1016 = A.D. 1607), who collected and prepared the poet's dîwân (see Rieu. ii, p. 665). Muhtasham died, according to the best authorities, in A.H. 996 = A.D. 1587.

Beginning with Ġazals in alphabetical order:—

ای گوهر نام تو تاج سر دیوانها ذکر تو بصد عنوان آرایش عنوانها

Qaṣīdahs not arranged in order, begin on fol. 69^a.

Elegy on the martyrdom of Imâm Husayn, begins thus on foll. 81^a:—

باز این چه شورش است که در خلق عالم است

باز این چه نوحه و چه عزا و چه میانم است

Written in ordinary Nasta'līq.

Not dated, apparently 19th century.

No. 364.

foll. 245; lines 14; size 8×4½; 5½×2½.

کلیات درفی

KULLIYÂT-I-'URFÎ.

The poetical works of Maulânâ Sayyid Muḥammad, poetically known as 'Urfî, bin Maulânâ Zayn-ud-Dîn 'Ali bin Maulânâ Jamâl-ud-Dîn Shîrâzî. He came to India, and at first made acquaintance with the celebrated Faydî, and then, after serving for some time under Khân-i-Khânân 'Abd-ur-Rahîm, attached himself to Akbar.

He died of dysentery at Lahore, A.H. 999 = A.D. 1590, at the age of thirty-six years.

Beginning :—

سرطبع از تو سندی برهواست که سرچشم آب روی صbast

Qasîdahs intermixed with Gazals, fol. 1^b; an incomplete Maşnawî, entitled "Farhâd-wa-Shîrîn," fol. 126^b; Rubâ'îs, on fol. 143^b; short Maşnawîs, Qit'ahs, single verses and a few Qasîdahs, fol. 180^b; Tarkîb-bands, fol. 211^a; Mutafarriqât, fol. 212^a.

Written in good Nasta'lîq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1^b and 143^b. Spaces for headings have been left blank in several places.

Not dated, apparently 18th century A.H.

No. 365.

foll. 243; lines 19; size 11 × 6½; 8½ × 4½.

THE SAME.

Another copy of 'Urfî's Kulliyât. The arrangement of the contents of this copy exactly agrees with that of the India Office Library copy No. 1451.

Beginning :—

ای متاع در در بازار جان انداخته گوهر هرسود در جیب زیان انداخته

Qasîdahs and Qit'ahs in alphabetical order, fol. 1^b; Gazals in alphabetical order, fol. 81^a; Rubâ'îs, fol. 183^a; Maşnawîs, viz. مجمع الابکا on fol. 195^b and شیرین فرهاد 233^a.

Written in Shikastah hand.

Not dated, apparently 19th century.

No. 366.

foll. 111; lines 25; size 11 × 7; 7 × 4½.

خمسة صرفی

KHAMSAH-I-SARFÎ.

A unique and valuable, but defective, copy of the Khamsah of Maulânâ Shaykh Ya'qûb, poetically surnamed Sarfî, of Kashmîr. He was a friend of the celebrated historian Badâ'uñî, who devotes a long notice to the poet's life. See Muntakhab-ut-Tawârikh, III, nn 142-149 and 259-261. Sarfî died on 12th Du�qa'd A.H. 1003

= A.D. 1594, for which year *Badâ'ûnî* (III, p. 148) gives the chronogram شیخ ام بود.

The poet composed this *Khamsah* in imitation of the five poems of *Nizâmî*.

The poems in the present copy are arranged in wrong order. The right order seems to be as follows :—

I. مسلک الـاخـیـار Maslak-ul-Akhyâr, foll. 87^b-111^a, written in imitation of *Nizâmî*'s *Makhzan-ul-Asrâr*, and completed A.H. 993 = A.D. 1585, for which year the title of the poem forms a chronogram (cf. fol. 111^a). This seems to be the first poem of the poet's *Khamsah*, for he refers to the second in the following line at the end of this poem, fol. 111^a :—

هست چو فیض ازلم رهمنون گنج دگر نیز برارام بروند

Beginning (fol. 87^b) :—

بـسـمـ اللـهـ الرـحـمـنـ الرـحـيمـ سـرـ خـطـ منـشـورـ عـطـاـیـ عـمـیـمـ

II. Wâmiq wa 'Adrâ, foll. 1^b-24^a. It is in imitation of *Nizâmî*'s *Khusrau wa Shîrîn*, and treats of the love adventures of Wâmiq and 'Adrâ.

Beginning (fol. 1^b) :—

خدـاـونـدـاـ حـجـابـ اـزـ پـیـشـ بـکـشـایـ بـمـقـتـافـانـ جـمـالـ خـوـیـشـ بـنـمـایـ

This is the second *Maṣnawî* poem of the poet's *Khamsah*, as he himself says on fol. 23^a :—

بـحـمـدـ اللـهـ كـهـ باـ اـيـنـ گـنجـ ثـانـيـ دـوـ گـنجـمـ آـمـدـ اـزـ نـقـدـ مـعـانـيـ
سـهـ گـنجـ باـقـيـ دـيـگـرـ هـمـ آـخـرـ کـذـمـ اـزـ مـعـدـنـ اـسـرـارـ ظـاهـرـ

It was completed in A.H. 993 = A.D. 1585, as expressed by the chronogram معشوق و عاشق in the concluding lines of the poem.

III. Laylâ wa Majnûn, foll. 25^b-50^a. In imitation of *Nizâmî*'s poem of the same name.

Beginning (fol. 25^b) :—

اـیـ نـظـمـ مـرـاـ بـنـامـتـ آـغـازـ نـامـ توـ کـلـیدـ مـخـفـنـ رـازـ

It is the third poem of the *Khamsah*, and to it the poet refers thus on fol. 50^a :—

گـشـتـهـ بـعـبارـتـیـ مـهـدـبـ اـزـ خـمـسـهـ سـهـ دـفـترـ مـوـتـبـ
تـوـفـیـقـ دـوـ دـفـتـرـ دـگـرـ هـمـ خـواـهمـ زـ مـرـادـ بـخـشـ عـالـمـ

The date of completion, A.H. 998 = A.D. 1589, is expressed by the chronogram شرح عشق‌بازی in the concluding lines of the poem.

The fourth poem, which the poet wrote in imitation of Nizamî's Iskandar Nâmah, and to which he refers in the prologue of his fifth poem, is wanting:—

که چو گفتی سخن ز پیغمبر در جواب حدیث اسکندر
ران در احوال پیر خویش کلام در جواب حکایت بهرام

V. Maqâmât-i-Pîr, foll 50^b-86^b, in imitation of Nizâmî's Haft Paykar.

Beginning (fol. 50^b):—

افتتاح الكلام بسم الله الذي ليس في الوجود سواه

It was completed in A H 1000 = A D. 1591, for which year the title forms a chronogram (fol 86^a). The poet refers to this poem on fol. 54^a:—

خامس خمسة نظامي را	در تبع شود سخن آرا
شد مرتب ز طبع نادره گو	چون جواب چهار دفتر او
صوتی داده آورم برقم	ماند باقی یکی و آنرا هم

Written in small Nasta'liq within gold and coloured-ruled border, with an illuminated head-piece at the beginning of each poem. The headings are written in red throughout. The original folios are placed in new margins.

Not dated, apparently beginning of the 17th century.

A seal of a certain Zamân 'Alî Khân is found at the end of each poem.

No. 367.

foll. 258; lines 15; size 8½ × 5½; 5½ × 3.

دیوان فیضی

DÎWÂN-I-FAYDÎ.

A very good copy of a collection of the lyrical poems of Shaykh Abul Fayd, with the double Takhallus of Faydî and Fayyâdî, the brother of Akbar's prime-minister Abul Fadl, the author of the famous Akbar Nâmah. Faydî was born A.H. 954 = A.D. 1547, and died A.H. 1004 = A.D. 1595.

Beginning with a preface introduced by three bayts the first of which runs thus:—

بسم الله الرحمن الرحيم
گنج ازل راست طلس قديم

Qaṣīdahs, Elegies and Tarkib-bands, fol. 5^b.

A short *Masnawī*, without any title, beginning as in Ethé,^{*} Bodl. Lib. Cat. No. 1058, on fol. 94^b:—

شکر که جمازه بمفرزل رسید
زورق اندیشه بساحل رسید

A collection of *Gazals* in alphabetical order, extending up to the *Rubā'is*, begins on fol. 102^b:—

مستانه سخن میرسد از دل بلب ما عنق است که بر بسته زیان ادب ما

or Riddles, beginning on fol. 192^a:—

بی تفکر نیستم در هیچ گاه
یافت دانم دل دران پایان راه

Rubā'is, not alphabetically arranged, beginning on fol. 199^a:—

الله اکبر زهی خدای متعال
خوشید جمالش ایمن از بیم زوال
حرفش ز خط عقل برون عزو جل
کذہش ز حد فکر فزون جل جلال

Another Elegy, beginning on fol. 248^a:—

محققان که کمالات کل حساب کنند الخ *

The copy ends with some Elegies and Tarkîb-bands.

Written in beautiful *Nasta'lîq* within gold and coloured-ruled borders, with richly illuminated 'Unwâns on foll. 6-7. The headings are written in red throughout the copy. There are several seals and 'Ard-didahs on the fly-leaf, and one of these is dated Jumâdâ I, A.H. 1069.

Not dated, apparently 17th century.

No. 368.

fol. 129; lines 15; size $9\frac{3}{4} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 4$.

THE SAME.

Another *diwân* of *Faiḍî* containing only a number of selected *Gazals*, arranged in alphabetical order.

Beginning:—

مستانه سخن میرسد از دل بلب ما الخ *

Written in ordinary Indian Nasta'lîq within coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1230.

No. 369.

fol. 165; lines 13; size $9 \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

نل و دمن

NAL WA DAMAN.

Faydî's famous Maṣnawî, known as Nal-Daman, in imitation of Nizâmî's Laylî wa Majnûn. It is a free Persian adaptation of the episode of Nala and Damayantî in the Mahâbhârata.

Beginning:—

ای در تگ و پوی تو ز آغاز عنقای نظر بلند پرواز

This is the third poem of the poet's Khamsah, which he planned in A.H. 993 = A.D. 1585, but did not live to finish. The poet completed it in four months, and dedicated it to Akbar in A.H. 1003 = A.D. 1594. Lithographed in Calcutta, 1831; Lucknow, A.H. 1263; a part of the Maṣnawî is printed in Spiegels' Chrestomathia Persica, Leipzig, 1846, pp. 131-150.

Written in neat Nasta'lîq within red-ruled borders, with the headings in red.

Dated Sha'bân, A.H. 1072.

Scribe:— محمد رضا.

The MS. is damaged towards the end.

No. 370.

fol. 105; lines 14; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

رباعیات سحابی

RUBÂ'IYÂT-I-SAḤÂBÎ.

A large collection of Rubâ'îs of Maulânâ Kamâl-ud-Dîn Saḥâbî of Astarâbâd, also called Saḥâbî Najafî on account of his spending the last forty years of his life in devotion on the holy shrine of 'Alî at Najaf, where he died according to unimpeachable authorities in A.H. 1010 = A.D. 1601.

The present collection of Rubâ'îs, arranged in alphabetical order, breaks off in the middle of the دال ردیف دال.

Beginning:—

المنة لله كه بانعام خدا از خلق رمیدم و شدم رام خدا
هر کس سخنی ازین و آن میگوید من میگویم نام خدا نام خدا

Written in neat Nasta'lîq.

Dated Ramadân, A.H. 1078.

Scribe : معز الدين قزويني .

No. 371.

fol. 59 ; lines 15 ; size $10\frac{1}{4} \times 6$; $7 \times 4\frac{1}{2}$.

دیوان ولی

DÎWÂN-I-WALÎ.

The lyrical poems of Walî or Dasht-i-Bayâd, who flourished under Shâh Tahmasp Safawî of Persia (A.H. 930-984 = A.D. 1523-1576), and died, according to Safînah (Ethé, Ind. Office Lib. Cat. No. 1481), in A.H. 1012 = A.D. 1603.

Beginning with Gazals in alphabetical order, fol. 1^b :—

شب نوید قرب در زد بندۀ درگاه را خوش اثرها بود در پی ناله جانکاه را

The MS. ends with a series of Rubâ'îs, beginning on fol. 56^a.

Written in ordinary Nasta'lîq within coloured borders.

Not dated, apparently 19th century.

No. 372.

fol. 371 ; lines 17 ; size $9 \times 4\frac{3}{4}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

اعجاز نامه

I'JÂZ NÂMAH.

An extremely rare copy of a poetical account of the exploits and heroic deeds of 'Alî, by Maulânâ Shams-ud-Dîn Muhammâd, poetically surnamed Gînâ'i, a native of Lâr. From the account given by the poet himself on foll. 12^a-19^a we learn that his father, bearing the name Muhammâd, flourished under Shâh Tahmâsp (II) of Persia (A.H. 930-984 = A.D. 1525-1576), who also showed favour to our poet. After the death of Shâh Ismâ'il (II) (A.H. 984-985 = A.D. 1576-1578), when Sultân Muhammâd (Khudâbandah) came to the throne, the poet left for India, and attached himself to the services of emperor Akbar as a chronicler, in which capacity he passed four years. He was then made a dîwân of Gujarât, where he stayed for five years. Then, having incurred the dis-

pleasure of the emperor, he was sent to prison (according to Sprenger, Oude Catalogue, p. 40, the poet was sent to prison at Gâwâliyâr where he was in A.H. 994 = A.D. 1585).

He subsequently got the diwânî of Bihâr, and on Jahângîr's accession received the *dîwânî* of Bengal, and lastly became a Wazîr at Delhi (cf. fol. 18^a, l. 3). The date of the poet's death is not given anywhere, but he was still alive in A.H. 1014 = A.D. 1605, when Jahângîr ascended the throne.

The title of the poem اعجاز نامہ occurs on fol. 32^b. On fol. 371^a, where the poet gives some admonitions to his son Ja'far, he tells that he was sixty-five years old at the time of the composition of this work.

Beginning :—

بنام جهاندار ملک وجود که هستش جهان رشک بحر جود

Written in fair Nasta'lîq with the headings in red. The MS. is in a damaged condition. Foll. 9-11, 14-16, 41-48 and 104-114 seem to be fire-stained.

Not dated, apparently 17th century.

No. 373.

foll. 61; lines 14; size 8 $\frac{3}{4}$ × 5; 6 × 3 $\frac{1}{2}$.

دیوان نسیمی

DÎWÂN-I-NASÎMÎ.

The lyrical poems of Nasîmî, who is called by the author of the *Sham'-i-Anjuman*, p. 467, Nasîmî Husaynî Shîrâzî نسیمی شیرازی. The verse quoted by the author of the said *Tadkirah* is found here on fol. 46^b. The date of the poet's death is not known, but it is evident that he lived before A.H. 1016 = A.D. 1607, the year in which the transcription of this copy was completed.

Beginning :—

ساقیا آمد بجوش از شوق لعلت جان ما

بیار از چشمہ حیوان ما

The dîwân consists of Gazals in alphabetical order, and ends with a long Tarjî'band, which begins thus on fol. 55^b :—

ما مظہر ذات کبیر یائیم ما جام جم خدا نمائیم

Written in good Nasta'lîq within gold-ruled borders with an illuminated head-piece and 'Unwân.

Dated Ramadân, A.H. 1016.

Scribe: مسعود کاتب—.

No. 374.

foll. 122; lines 17; size $7 \times 3\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

دیوان نظیری

DÎWÂN-I-NAZÎRÎ.

The lyrical poems of the famous Maulânâ Muhammâd Husayn, poetically called Nazîrî of Nîshâpur به المتخلص بـ نـشـاـپـور، who died A.H. 1021 = A.D. 1612.

Beginning:—

او بخرامش چو سیل ما همه ویران او هرچه ز ماشد خراب رفت بجولان او

Qâşîdahs, fol. 1^b; Ȣazals, arranged in alphabetical order, fol. 9^b; Tarkîb-bands, Tarjî'ât and Qit'âhs, fol. 65^a; Rubâ'îs, fol. 87^a; another series of Qâşîdahs, fol. 92^a.

Written in ordinary Nasta'lîq.

Not dated, apparently 18th century.

The MS. is worm-eaten and damaged.

No. 375.

foll. 102; lines 17; size $8\frac{1}{2} \times 4\frac{1}{4}$; $6\frac{1}{2} \times 3$.

دیوان سنجر

DÎWÂN-I-SANJAR.

The lyrical poems of Mîr Muhammâd Hîshîm, poetically called Sanjar میر محمد هاشم المتخلص بـ سنـجـار, of Kâshân, who came to India, according to Azâd's Khizânah-i-'Âmirah, p. 259, during the reign of Akbar in A.H. 1000 = A.D. 1591. The poet subsequently entered the services of Ibrâhîm 'Âdil Shâh of Bijâpûr, where he died in A.H. 1021 = A.D. 1612.

Beginning:—

بکام دل به نستیم در حریم وصال زہی سپاس خداوند برسلامت حال

This copy consists of Ȣazals, Qâşîdahs, Qit'âhs, short Maş-nawîs, Rubâ'îs, and single verses intermixed with each other.

The folios are misplaced in many places and the catch-words are wanting throughout.

Written in good Nasta'lîq within gold and coloured-ruled borders.

Dated A.H. 1041 (cf. 36^b), i.e. twenty years after the poet's death

The fly-leaf at the beginning contains numerous seals and 'Ard-dîdahs, the dates of which range from A.H. 1105-1171. A seal of one Muhammâd Sâlih, dated A.H. 1178, is found on foll. 1^b; 36^b and 45^a.

No. 376.

foll. 183; lines 13; size 9×6; 6½×3¼.

ساقی نامہ ظهوری

SÂQÎ NÂMAH-I-ZUHÛRÎ.

The well-known Maṣnawî of Maulânâ Nûr-ud-Dîn Muhammâd, مولانا نور الدین محمد سخاونی, poetically called Zuhûrî, of Turshîz, in Khurâsân, who came to India A.H. 988 = A.D. 1580, and died A.H. 1025 = A.D. 1616.

The poet dedicated the poem to Burhân Nîzâm Shâh II of Ahmednagar (A.H. 999-1003 = A.D. 1590-1594).

Some folios are missing at the beginning of the copy, and the Maṣnawî opens abruptly thus:—

مسازم بآن قصر گردون جذاب که بر درگهش خضر پاشنده آب

Written in good Nasta'lîq within coloured-ruled borders with the headings in red. Spaces for headings have been left blank in several places. Marginal and interlinear glosses are found in many places.

Dated Dulqa'd A.H. 1241.

No. 377.

foll. 167; lines 14; size 6½×3½; 4½×1¾.

محمود و ایاز

MAHMÛD WA AYÂZ.

The story of Mahmûd and his slave Ayâz.

This is one of the seven Maṣnawîs of Maulânâ Zulâlî of Khwânsârî, مولانا زلائی خوانساری who flourished under Shâh 'Abbâs and was a panegyrist to Muhammad Bâqir Dâmâd. He commenced

this Maṣnawî A.H. 1001 = A.D. 1592, finished it A.H. 1024 = A.D. 1616, and died A.H. 1024 or 1025 = A.D. 1615 or 1616.

Beginning with a short preface :—

تقدير قدرت و تصوير صنعت مانعی و قادری را *

The poem itself begins thus on fol. 4^b :—

بِنَامِ آنکه مُحَمْدُش ایاز است غمَش بِتَخَانَه ناز و نیاز است

It was edited in Lucknow, A.H. 1290.

Written in minute Nasta'lîq within gold and coloured-ruled borders with beautifully illuminated head-pieces on foll. 1^b and 4^b.

The headings are written in red throughout the copy.

Not dated, apparently 18th century.

No. 378.

foll. 79; lines 11; size 6 × 4; 3 × 1 $\frac{3}{4}$.

دیوان تراب

DÎWÂN-I-TURÂB.

The lyrical poems of Mirzâ Abû Turâb Beg of Kâshân میرزا ابو تراب بیگ کاشی, who flourished in the reign of Shâh 'Abbâs Safawî (A.H. 985-1038 = A.D. 1577-1628).

The dîwân begins with a preface by the poet's friend Ibn-i-Mirzâ 'Alî 'Abd-ul-Karîm Kâshânî, who collected the poet's dîwân. The date of the poet's death given in this preface, fol. 5^a, is Friday, 14th Rajab, A.H. 1025 = A.D. 1616.

Beginning of the preface :—

حمد کہ عندلیبان گلشن نظم در گلزار الفاظ الخ *

A copy of the work, closely agreeing with the present one, is noticed in Ethé, Ind. Office Lib. Cat. No. 1523.

Beginning of the Qâsîdah, on fol. 9^b :—

دگر ز لاله کورسته کوہ فصل بهار *

Qâsîdahs, fol. 9^b; Tarjî'bands, fol. 15^b; Tarkîb-bands, fol. 22^a; a Maṣnawî, fol. 29^a; Muqatṭâ'ât, fol. 31^b; Mu'ammiyât, fol. 35^a; Târikhs, fol. 36^b; Gazals in alphabetical order, fol. 38^b; Fârds, fol. 67^a; Rubâ'îs, fol. 77^b.

Written in minute Nasta'lîq with the headings in red. Some folios are wanting at the end.

Not dated, apparently 18th century.
The MS. is worm-eaten.

No. 379.

foll. 148; lines 14; size $9\frac{1}{4} \times 5$; 6×3 .

دیوان شاپور

DÎWÂN-I-SHÂPÛR.

The lyrical poems of Âqâ Shâpûr او شاپور or, according to Taqî Kâshî (Sprenger, 42), Khwâjah Sharaf-ud-Dîn Shâpûr, a relative of the celebrated I‘timâd-ud-Daulah, the father of Jahângîr’s wife, Nûr Jahân. He was still alive in A.H. 1026 = A.D. 1616.

Beginning with Qaṣîdahs in alphabetical order, on fol. 1^b:

چه مزده دارد ازان شاخ گل نسیم بهار که رقص میکند از شوق بر سر دستار

Tarjî‘ât, on fol. 27^a; Ȣazals, on fol. 35^b; Rubâ‘îs, on fol. 141^a.

The Ȣazals break off in the middle of the ردیف ها.

Some folios have been misplaced; the right order should be:— 36, 31, 30, 37.

Written in fair Nasta‘lîq within gold and coloured-ruled borders with illuminations on foll. 1^b-2^a, 27^b-28^a and 35^b-36^a. Corrections and emendations are occasional.

Not dated, apparently 18th century.

No. 380.

foll. 19; lines 9; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

نان و حلوا

NÂN WA HALWÂ

OR

“BREAD AND SWEETS.”

A poem on ascetic life by Bahâ-ud-Dîn ‘Âmulî, with his full name Shaykhi•Bahâ-ud-Dîn Muhammad bin Sayyid Husayn bin ‘Abd-uş-Samad ul-Harişî, of Jabal-i-‘Âmul, near Damascus شیخ بهاء الدین محمد بن سید حسین بن عبد الصمد الحارثی العاملي. He adopted the poetical title of Bahâ‘î, and was born, according to Brocklemann, Vol. II, p. 414, on the 19th Dulhijjah, A.H. 953 = 11th February, A.D. 1547. He was a great Shî‘ah divine, and wrote numerous works on Shî‘ite law, tradition, mathematics and

astronomy. See Bankipur Lib. Cat. Vol. III, pp. 43-48 He died in Shawwâl, A.H. 1030 = A.D. 1621.

Beginning with a short preface in Arabic.—

* اما بعد حمد الله تعالى على افضاله والصلوة والسلام على اشرف الخلق *

The poem itself begins thus on fol. 2^a :—

ايها الساهي عن العهد الغديم ايها الالهي عن النزاج القوي

The *Masnawî* is also called سوانح الحجّاج, on account of its having been composed in the course of the author's pilgrimage. See *Majma'-ul-Fuṣahâ*, ii, p. 9.

It has been lithographed in Constantinople, A.H. 1268 and 1282.

Written in a clear bold *Nasta'liq* within gold and coloured-ruled borders with an illuminated 'Unwân and the headings in red.

Not dated, apparently 17th century.

No. 381.

foll. 136; lines 12; size 7 × 3½; 5 × 2.

دیوان ذفی

DÌWAN-I-NAQÎ.

شیخ شایخ 'Alî Naqî of Kamran (in 'Irâq) علی نقی کمراء, a well-known panegyrist of Shâh 'Abbâs I (A.H. 995-1038 = A.D. 1586-1628). He died in A.H. 1030 or 1031 = A.D. 1620 or 1621. Copies of his dîwân are rare. One is noticed in the Bankipur Library Catalogue, Vol. III, p. 9.

Beginning :—

ای نام همایونت طغراء فرمانها خوشید صفت طالع از مطلع دیوانها

Contents :—

Gazals in alphabetical order, fol. 1^b; Rubâ'îs, fol. 91^a; Mu'ammiyât, fol. 92^b; Târîkhs, fol. 110^a; Pahlawiyât, fol. 112^a.

Written in good *Nasta'liq* within gold and coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1055.

A note at the end, dated A.H. 1113, is followed by a seal of 'Abd ul-Majîd Khân of Muhammad Shâh's court.

Another note on the fly-leaf at the beginning says that the donor of this library purchased the MS. for fifteen rupees.

No. 382.

foll. 98 ; lines 12 ; size $6\frac{1}{2} \times 3\frac{3}{4}$; $4\frac{1}{2} \times 2$.

THE SAME.

• A small collection of the lyrical poems of the same 'Alî Naqî, beginning with Qâṣîdahs :—

چو خفتگان لحد را صباح روز نشور ز خواب مرگ جهاند نهیب نفخه صور

Gazals in alphabetical order, beginning as above, fol. 23^a; Rûbâ'is, and Pahlawîyât intermixed, fol. 80^b; Tarkîb-bands, fol. 92^a.

Written in good Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 17th century.

There are several seals, almost all faded, on the fly-leaf, and one of these, bearing the inscription مُحَمَّد كَيْ, is dated A.H. 1120.

No. 383.

foll. 92 ; lines 12 ; size $7\frac{1}{4} \times 4$; $4\frac{3}{4} \times 2\frac{1}{4}$.

THE SAME.

A collection of 'Alî Naqî's Qâṣîdahs, without any order, beginning like the preceding copy. The Qâṣîdahs are followed by Tarkîb-bands, on fol. 53^b; elegies, fol. 62^b; Târikhs, fol. 70^a.

Written in good Nasta'lîq within gold and coloured-ruled borders with whole-page 'Unwâns on foll. 1^b, 2^a and 2^b.

Not dated, apparently 17th century.

A seal bearing the inscription —

حیدر خان خانه زاد احمد شاه بهادر بادشاہ غازی *

is found at the beginning and end of the copy.

No. 384.

foll. 511 ; lines 25 ; size $12\frac{3}{4} \times 6\frac{1}{2}$; $10 \times 3\frac{3}{4}$.

دیوان طالب آملی

DÎWÂN-I-TÂLIB-I-ÂMULÎ.

A large collection of the poems of Maulânâ Muhammâd Tâlib of Âmul in Mâzandarân, مولانا محمد طالب آملی, the poet-laureate of Jahângîr's court. He died at Fathpûr, A.H. 1035 = A.D. 1625.

Beginning with Qit'ahs :—

زهی سرفرازی کہ در رتبہ زید کمین چاکران ترا تاجداری

Tarkîb-bands and elegies, fol. 20^b; Maṣnawîs, fol. 36^b. The first Maṣnawî, foll. 36-107, is a poetical account of Jahângîr's reign, written at the emperor's order in imitation of Firdausî's Shâh Nâmah, Nizâmî's Sikandar Nâmah and Hâtîfî's Tîmûr Nâmah, cf. fol. 49^b, ll. 16-18. The title Jahângîr Nâmah occurs on fol. 49^b, l. 22. This Maṣnawî seems to be rare, inasmuch as it is not found in the poet's works mentioned in other catalogues. The author of the Şuhuf-i-Ibrâhîm (Bankipur Lib. Copy, fol. 565^b) says that Tâlib composed a Jahângîr Nâmah of five thousand verses. The present copy consists of about four thousand verses. It begins thus on fol. 36^b :—

بندام فروزندہ مہرو ماه فرازندہ رایت صبحگاہ

The headings are wanting throughout. The Jahângîr Nâmah is followed by short Maṣnawîs. Gazals in alphabetical order, fol. 128^b; Rubâ'îs alphabetically arranged, fol. 464^b.

Written in fair Nasta'lîq.

Not dated, apparently 18th century.

The MS. is in a damaged condition.

No. 385.

foll. 189; lines (centr. col.) 12; (margl. col.) 24;
size $10\frac{1}{2} \times 6$; $9\frac{1}{2} \times 5$.

THE SAME.

Another copy of Tâlib Âmûlî's dîwân, consisting of Qâṣîdahs, Gazals, Maṣnawîs and Rubâ'îs.

Beginning :—

سحر کہ بر مرہ افروشم چراغ نگاہ بدست شعلہ شکستم کلاہ گوشہ آٹا

Written in fair Nasta'lîq within gold-ruled borders with illuminated 'Unwân and ornamentations at the beginning.

Not dated, apparently 18th century.

The fly-leaf bears a note dated A.H. 1172, and another dated A.H. 1192. A note on the same page, dated 3rd October, 1891, suggests that the MS. formerly belonged to one Muḥammad Yûsuf Abul Baqâ, son of Maulavî Sayyid Muḥammad Ismâ'il Khân of Bankipur, Patna.

No. 386.

foll. 165; lines 17; size $9 \times 4\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

THE SAME.

Another copy of Tâlib's dîwân consisting chiefly of Qâsidahs, followed by a series of Qit'ahs and Tarkîb-bands.

Beginning:—

زدم خوش در جوانی بربساط معصیت پائی
کذون در بزم طاعت ذیست چون من مجلس آرائی

Written in fair Nasta'lîq within coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 18th century

Two 'Ard-didâhs, one dated A.H. 1147, and another 1150, are found on the fly-leaf.

No. 387.

foll. 77; lines 17; size $10 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

دیوان قاسم دیوانه

DÎWÂN-I-QÂSIM DÎWÂNAH.

The Dîwân of Mullâ Muhammad Qâsim, better known as Qâsim Dîwânah, of Mashhad, who came to India, and settled in Delhi where he was still alive in A.H. 1036 = A.D. 1626.

The Dîwân consists chiefly of Gazals arranged in alphabetical order, with a few Rubâ'îs at the end.

Beginning:—

بسکه افتاد از غمت شوریدگی در کار ما *

Written in broken Nasta'lîq.

Not dated, apparently 18th century.

No. 388.

foll. 289; lines 15; size $8 \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

کلیات شفائی

KULLIYÂT-I-SHIFÂ'Î.

The poetical works of Ḥakîm Sharaf-ud-Dîn Hasan Shifâ'i حکیم شرف الدین حسن شفائی, a past-master in all branches of poetry. He was a renowned physician in the court of Shâh 'Abbâs

the Great, and died on the 15th of Ramadân, A.H. 1037 = A.D. 1628.

Beginning :—

* صبا بگو بمحمد رضا که دیگر بار الخ

The work consists of Satires, fol. 1^b; Masnawîs, fol. 73^a; Rubâ'îs and Qit'ahs, fol. 87^a; Tarkîb-bands, fol. 128^a; Qasîdahs, fol. 156^b. The Masnawî مسند رضا, composed A.H. 1021 = A.D. 1612, begins on fol. 242^a.

Written in beautiful Nasta'lîq within gold and coloured-ruled borders on papers of different colours, with an illuminated head-piece.

Folios have been misplaced in many places. The proper order, as far as can be ascertained, should be 26^a-33^b, 126^a; 88^a-92^b, 87^b; 48^a-72^b, 234^a-241^a; 186^a-233^b, 258^a-257^b; 253^a-255^b, 258^a-287^b.

Dated Wednesday, the 11th of Jumâdâ II, A.H. 1026. That is to say, the copy was written eleven years before the poet's death.

Scribe :— رضا المکاتب الاصفهانی علی.

No. 389.

fol. 378; lines 11; size $7 \times 4\frac{1}{4}$, $5 \times 2\frac{3}{4}$.

دیوان جلال اسیر

DÎWÂN-I-JALÂL ASÎR.

The Dîwân of Mirzâ Jalâl Asîr Isfahâni, with the takhâllus Asîr میرزا جلال اسیر اصفهانی an intimate friend of Shâh 'Abbâs I who gave him one of his daughters in marriage. He died young on account of his excess in drinking, A.H. 1049 = A.D. 1639. The low tone of, and the vulgar jokes in, Asîr's poems are bitterly condemned by some of his biographers.

The contents of this copy are divided into two parts :—

1. Foll. 1-290. Gazals in alphabetical order, beginning :—

* ای گلشن از بهار خیال تو سینهها

2. Foll. 290-378. Qasîdahs, Qit'ahs, Chronograms, Maşnawîs and Tarkîb-bands without any order, beginning :—

* ای دانه نسبیح خیالت دل دانا

Written in bold Indian Nasta'lîq on papers of different colours within red-ruled borders, with an illuminated frontispiece at the beginning of each Section. The colophon of the first part is dated

Tuesday, the 17th Ramadân, A.H. 1189, the 17th regnal year of Shâh ‘Âlam, and that of the second, Wednesday, the 17th of Sha‘bân, A.H. 1189.

Scribe :— نویس رایی.

No. 390.

foll. 330; lines 13; size 10×5 ; 6×3 .

THE SAME.

Another copy of Asîr’s Dîwân, consisting of Gazals in alphabetical order and Rubâ’îs without any order.

Beginning as above.

Written in ordinary Nasta’lîq within red-ruled borders. The copy is full of interlineal and marginal glosses.

Dated Thursday, the 28th of Ramadân, the 50th regnal year (most probably of Aurangzîb).

A seal of سید علی رضا dated A.H. 1124 and another of سید حسین are found respectively on foll. 70^a and 70^b.

No. 391.

foll. 596; lines 17; size; $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

کلیات قدسی

KULLIYÂT-I-QUDSÎ.

The poetical works of Hâjî Muhammâd Jân Qudsî of Mashhad حاجی محمد جان قدسی المشهدی. He came to India A.H. 1041 = A.D. 1631, and was introduced to the court of Shâh Jahân by ‘Abd Ullah Khân Firûz Jang (d. A.H. 1054 = A.D. 1644) in A.H. 1042 = A.D. 1632. He held a prominent position among the poets of Shâh Jahân’s court, and was liberally rewarded on several occasions by the emperor. He died at Lahore or Kashmîr, according to best authorities, in A.H. 1056 = A.D. 1646.

The present kulliyât, like many others, begins with the prose preface by Jalâl-ud-Dîn Muhammâd Tabâtabâ’î of Iṣfahân (who came to India in A.H. 1044 = A.D. 1634), which was finished in Agra, the 11th of Rabî‘ I, A.H. 1048 = July 23, A.D. 1638.

Beginning :—

* سخن آفرینشی که بحکم اقتضای حکمت مدار پرگار الخ

Qasîdahs arranged in alphabetical order, fol. 7^b; Tarjî‘ and Tarkîb-bands, fol. 121^b; Gazals, alphabetically arranged, fol.

165^b; Rubâ'îs, in alphabetical order, fol. 248^a. The Maṣnawi Zafar Nâmah, ظفر نامه, relating the exploits of Shâh Jahân, begins thus on fol. 289^b :—

بِحَمْدِي خَدَائِي زِيَانِمْ كَشُودُ الْخَغْ *

According to some authors Qudsî left this Maṣnawî incomplete, and it was subsequently finished by Tâlib-i-Kalîm; but see Rieu, ii., p. 686.

The Maṣnawî in praise of Kashmîr begins on fol. 557^b. Another Maṣnawî without any title, agreeing with Ethé, Ind. Office Nos. 1552,6 and 1553,7, begins on fol. 589^b.

Written in good Indian Nasta'lîq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1^b, 7^b, 121^b, 165^b, 248^b, 289^b, 395^b, 557^b, and 589^b. The fly-leaf at the beginning contains a painted picture of Indian style of Hâjî Muhammâd Jân Qudsî, the author of the work.

A seal of Muhammâd Ibrâhîm, dated A.H. 1276, is found on foll. 1^b and 596^a.

Not dated, apparently 17th century.

No. 392.

foll. 197; lines 12; size 10½ × 6½; 6 × 3.

THE SAME.

A very beautiful copy of a smaller collection of Qudsî's poetical works, preceded by a short prose preface, written in A.H. 1041 = A.D. 1631 and dedicated to Abû Naṣr Khân bin Minûchihîr Khân, the governor of Mashhad.

Beginning, like Ethé Ind. office Lib. copy No. 1552,7 :—

جَلْ مَنْ لَا إِلَهَ إِلَّا هُوَ *

Qasîdahs in alphabetical order, beginning on fol. 8^b :—

مَنْ أَنْ نَيْمَ كَهْ كَنْمَ سُوكَشِيْ زِ تَيْغَ جَفَا الْخَغْ *

Tarkîb-bands, fol. 91^a; short Maṣnawîs, fol. 124^b; Gazals alphabetically arranged, fol. 132^b; Rubâ'îs without any order, fol. 193^a.

Written in beautiful Nasta'lîq within gold and coloured-ruled borders on papers with floral designs in gold. Profusely illuminated 'Unwâns on foll. 1^b, 8^b. and 132^b. The first two pages are sumptuously illuminated.

Not dated, apparently 17th century.

Foll. 187^a-197^b are slightly water-stained.

No. 393.

foll. 185; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; 6×3 .

THE SAME.

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Another copy of Qudsî's dîwân, beginning with the same preface and consisting of Tarkîb-bands, Maṣnawîs, Gazals and Rubâ'îs arranged in the same order as in the preceding copy.

Written in good Nasta'lîq.

Not dated, apparently 18th century.

No. 394.

foll. 25; lines 12; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

افتتاح سلطانی

IFTITÂH-I-SULTÂNÎ.

A poetical account of prince Aurangzîb's war with the Uzbeks, and Nadîr Muḥammad Khân, the ruler of Balkh, by a poet who calls himself, on foll. 6^b and 24^a, 'Alawî. He flourished under Shâh Jahân, who is spoken of in the present tense.

Beginning:—

بنام خدای زمین و زمان که بیدا ازد شد همیں و همان

The title of the poem occurs on fol. 25^a.

The date of composition, A.H. 1057 = A.D. 1647, is given in the concluding line, which forms a chronogram.

Written in good Nasta'lîq within gold-ruled borders with a double-page illuminated 'Unwân. It was copied at the desire of one Nûr Mahdi Khân by Muhammad Arshad in A.H. 1150.

No. 395.

foll. 36; lines 14; size $6\frac{1}{2} \times 4\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

منوهر و مدهومالت

MANOHAR WA MADHÛ MÂLAT.

A Maṣnawî on the love-story of prince Manohar and princess Mdhû Mâlat, translated from a Hindû poem.

Beginning as in Rieu, ii, p. 700^a :—

بِتُوفيقِ خداوندِ خردِ بخشش ز (که) صورتهای گوناگون کند نقش

In the colophon the work is ascribed to one Shaykh Nûr Muḥammad. The date of composition given in the concluding lines is A.H. 1059 = A.D. 1649, and it is said here that the poem consists of one thousand verses.

Written in a careless ugly Nasta'liq by a most illiterate scribe, who gives his name in the colophon as Shaykh Lutf-Ullah. Full of clerical mistakes.

Dated 11th Chait, the third regnal year? Apparently 19th century.

No. 396.

foll. 180; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

دیوان فیاض

DÎWAN-I-FAYYÂD.

The dîwân of Maulâna 'Abd-ur-Razzâq bin 'Alî bin Husayn, مولانا عبد الرزاق بن علي بن حسین المتخلص به فیاض الالهنجی. He was born in Lâhijân, but as he lived for a long time in Qum, under Shâh 'Abbâs II (A.H. 1052-1077 = A.D. 1642-1666), he is also known as Qummi. He died, according to Rieu, Suppl., No. 324, where a copy of his dîwân is noticed, about A.H. 1060 = A.D. 1650. Another copy is described in Bank. Lib. Cat., Vol. III, pp. 94-97.

Beginning :—

* جا الخ بر فراز مسند الا گرفته

This copy consists of Ghazals in alphabetical order, fol. 1^b; Rubâ'is, without any order, fol. 155^a. It ends with a Sâqî Nâmah, which begins thus on fol. 169^b :—

بیا سافی اسباب می ساز کن سر خم بنام خدا باز کن

Written in Nîm Shikastah by Sayyid 'Alî of Thânîsar سید علی تهانیسری for one Shaykh Muḥammad Ahsan.

Dated Shâh Jahânâbâd, 13th Dulqa'ad, the thirteenth regnal year of Muḥammad Shâh, i.e. A.H. 1143.

No. 397.

foll. 101; lines 15; size $8 \times 5\frac{1}{4}$; $6\frac{1}{4} \times \frac{1}{2}$.

دیوان کلیم

DÎWÂN-I-KALÎM.

The Dîwân of Mirzâ Abû Tâlib, with the poetical title Kalîm میرزا ابو طالب کلیم همدانی. He was born in Hamadan, but, as he lived for some time in Kâshân, he is sometimes called Kâshî. He came to India during the reign of Jahângîr, and, shortly after Shâh Jahân's accession, attached himself to the Imperial Court, receiving from the emperor ample rewards for composing poems on occasional events. He died, according to the best authorities, A.H. 1062 = A.D. 1651.

This copy of the Dîwân consists chiefly of Gazals, arranged in alphabetical order.

Beginning :—

بدل کردم بمستی عاقبت زهد ریائی را

The copy is incomplete, and the Gazals break off abruptly in the middle of the letter د (dâl). The Gazals are followed by a fragment of a treatise on Muhammadan law, dealing with matrimonial questions (foll. 95^a-101^b).

Written in Nîm Shikastah with notes and additional verses on the margins.

Not dated, apparently 19th century.

No. 398.

foll. 29; lines 15; size $10\frac{1}{4} \times 6$; $7 \times 4\frac{1}{4}$.

دیوان نسبتی

DÎWÂN-I-NISBATÎ.

Selections from the Dîwân of Maulânâ Nisbatî of Thânîsar, مولانا نسبتی تھانیسری, near Lahore, who was still alive in A.H. 1062 = A.D. 1651. See Bankipur Lib. Cat., Vol. iii, pp. 104-105.

Beginning with Gazals in alphabetical order :—

بکوی یار بنا کرده اند خانه ما بشاخ زلف نهادند آشیانه ما

The copy ends with a few Rubâ'îs on fol. 27^a.

Written in ordinary Nasta'lîq within red-ruled borders.

Not dated, apparently 19th century.

No. 399.

foll. 96 ; lines 13 ; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

دیوان صیدی

DÎWÂN-I-ŞAYDÎ.

A somewhat rare copy of the lyrical poems of Mullâ Sayyid 'Alî, with the poetical *nom de plume* Şaydî, of Teherân, who came to India during the reign of Shâh Jahân, in A.H. 1064 = A.D. 1653. He enjoyed the warm favour of the emperor's accomplished daughter Jahân Arâ Begam, and died in Delhi A.H. 1069 = A.D. 1658.

This copy consists chiefly of Gazals arranged in alphabetical order.

Beginning :—

* شد بسکه از خرام تو تغذیر حالها

The Gazals are followed by a few Qit'ahs on fol. 95^a and Rubâ'is, fol. 95^b.

Written in good Nasta'lîq within gold and coloured-ruled borders.

Not dated, apparently 17th century.

A note at the end runs thus :—

موافق نسخه منقول عنہ نوشته شد

The last two folios are pasted over with patches of thick paper.

No. 400.

foll. 87 ; lines 13 ; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

دیوان بیخود

DÎWÂN-I-BÎKHWUD.

The Dîwân of Mullâ Jâmî, poetically surnamed Bîkhwud, ملا جامی بیخود. He was a native of Lahore, and flourished in the reign of Shâh Jahân. He also wrote a Maşnawî, entitled حسن ، دل “Beauty and Heart” (Comp. Rieu, II, p. 741^b), and died, according to Sarkhwush (Sprenger, p 110), in A.H. 1086 = A.D. 1675 ; but the chronogram جامی از حمد بیخود شد, quoted by Sprenger, loc. cit., gives A.H. 1084 = A.D. 1673.

This copy of the poet's Dîwân consists chiefly of Gazals in alphabetical order, and some Rubâ'is without any order.

Beginning with *Gazals* :—

* نیرنگ هجوم جلوه ات ای رشک ممحشرها الخ

Written in minute Nasta'liq within gold and coloured-ruled borders.

Dated, on fol. 99^b, 27th Jumâdâ I, A.H. 1114.

No. 401.

foll. 52 ; lines 16 ; size $9 \times 4\frac{1}{2}$; 7×3 .

دیوان عشق

DÎWÂN-I-'ISHQ.

An extremely rare copy of the lyrical poems of 'Ishq, عشق.

Several poets bearing the Takhallus 'Ishq are noticed by the biographers of Persian poets. The present author seems to be identical with Mirzâ Abd-ullah 'Ishq, son of Mirzâ Muhammad Shafî', mentioned in the Riyâd-us-Shua'râ (Bankipur Lib. Copy, fol. 277^a), where, among the verses quoted by the author of the said *Tadkirah*, one, viz. the first on fol. 7^a, is found here. In Riyâd we are told that the poet died in the reign of Shâh Sulaymân Ŝafawî, who reigned A.H. 1077-1105 = A.D. 1667-1694, and that one of his ancestors, Mirzâ Dâ'ûd, was closely connected with the Ŝafawî kings of Persia. On fol. 45^b the poet refers to the Anwâr-i-Suhaylî of Husayn Wâ'iz-ul-Kâshifî (d. A.H. 910 = A.D. 1504) thus :—

گر ذویسند بآب و زر و گوهر صد بار نشود نسخه انوار سهیلی مصحف

Beginning :—

بحمد الله که امشب سوختم پروانه خود را

چراغان کردم از شمع رخی کاشانه خود را

Contents :—

Gazals in alphabetical order, fol. 1^b. A long *Qâsidah* of sixty verses on fol. 43^a, beginning :—

شد ز میخانه هوا بهار ساغر ز نشان گل سرشار

Tarkîb-bands, on fol. 45^a, beginning :—

* ای از آئینه خود داده بخوبان روها الخ

Rubâ‘îs, on fol. 51^a, beginning :—

* بیهودش شدم ز ترک ساغر نوشی الخ

Written in beautiful Nasta‘lîq within gold-ruled borders with an illuminated head-piece. On fol. 52^a the following note, written in red in the same hand as the MS. itself, says that the copy belonged to one *Shaykh Muhammad Amjad* :—

* مالک بالاستحقاق شیخ محمد امجد

The date of transcription given between the last two lines, at first sight reads “A H. 1050,” but closer inspection shows that it is “11050” which evidently stands for “1150.”

No. 402.

fol. 589; lines 31 (in 4 coll.); size 14 × 8½; 11½ × 6¼.

دیوان صایب

DÎWÂN-I-ŞÂ'IB.

A very valuable autograph copy of a large collection of the *Gazals* of the famous poet Sâ'ib, with his original name Mirzâ Muhammâd 'Alî صائب میرزا محمد علی. His ancestors belonged to Tabrîz, but during the time of Shâh 'Abbâs II the family removed to Isfahân, where he was born in about A H. 1012 = A.D. 1603. He came to India during the latter period of Jahângîr's reign, and found a most benevolent patron in Zafar Khân, the governor of Kâbul, who brought him to the court of Shâh Jahân. Towards the end of his life he returned to Persia, and received the title of *Malik-us-h-Shu'arâ* from 'Abbâs II. He died in Isfahân A.H. 1088 = A.D. 1677. He is admitted on all hands to be the greatest among the modern Persian poets, and is the creator of a new style of poetry. He was also well versed in Turkish, and most copies of his dîwân contain poems in Turkî. This copy of the dîwân, consisting chiefly of *Gazals* in alphabetical order, begins thus, like most copies :—

اگر نہ مد بسم اللہ بوئی تاج عنوانها
نگشتی تا قیامت نو خط شیرازہ دیوانها

Written in beautiful minute *Shikastah* hand within gold-ruled borders with a beautifully illuminated head-piece and a double-page ‘Unwân.

This valuable copy has an illuminated parallelogram on the

fly-leaf containing two verses of the poet, the first of which runs thus :—

محوک از مفہم دلہا شود آثار من
من همان ذوق که می یابند از گفتار من

These verses, written in the same hand as the MS. itself, are introduced by the words **اقمہ صائب**, i.e. "written by Sâ'ib," and are followed by a seal of the poet bearing the inscription **محمد علی صائب**. On the right-hand side of the aforesaid verses is a note by Muhammad Bâqir ul-Mûsawî un-Nîshâpûrî, entitled Siyâdat Khân, in which it is said that this MS. was written for Zafar Khan of Kâbul by Mirzâ Sâ'ib himself, and was in the possession of Ni'mat Ullah Khan, who, towards the end of A.H. 1138, presented it to the writer of the note.

Two other notes, dated A.H. 1192 and 1206, are found on the same folio.

No. 403.

foll. 602; lines (centrl. col.) 15; (margl. col.) 28;
size $11\frac{1}{2} \times 6$; 10×5 .

THE SAME.

Another copy of Sâ'ib's dîwân, containing Gazals in alphabetical order, Mufridât or single verses (fol. 580^b), beginning as in Bankipur Lib. copy No. 341; unfinished Gazals, known as **راجب الحفظ**, fol. 596^a (margin).

Written in fair Nasta'lîq within coloured-ruled borders.

A versified colophon on the last folio says that the MS. was copied at the request of one Muhammad 'Arif Qâdî by Hâtim in A.H. 1114.

A seal of Dilâwar 'Alî of 'Âlamgîr's time bearing the date A.H. 1097 or 1067 is found on the fly-leaf. It is evident that this seal was impressed long after the death of the said Dilâwar 'Alî, by a different person.

No. 404.

foll. 512; lines 17; size $10 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

THE SAME.

Another copy of Sâ'ib's dîwân, containing Gazals in alphabetical order, Maṭâli' or opening verses, alphabetically arranged, fol. 4161^b; Mutafarriqât or detached verses, likewise in alphabetical order, fol. 430^b.

Written in fine Nîm-Shikastah hand.
Not dated, apparently 18th century.

No. 405.

fol. 76; lines 15; size $6\frac{3}{4} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

دیوان کاتب

DÎWÂN-I-KÂTIB.

A slightly defective copy of the lyrical poems of a poet who adopts the poetical *nom de plume* Kâtib,

Beginning, with a Qâṣîdah in praise of 'Alî :—

تا بزندان جسم جان باشد شیوه ام مرح خاندان باشد

The Gazals in alphabetical order begins on fol. 4^b :—

از دیده ظاهري کى توبه ييني خدائى را

موسى عمران ندید شعشه لقائى را

The poet mentions Nazîrî (d. A.H. 1022 = A.D. 1613) on fol. 39^a and Shâ'ib (d. A.H. 1088 = A.D. 1677) on fol. 65^b. It is therefore evident that he died some time after the last-mentioned date.

This copy consists chiefly of Gazals, and breaks off in the middle of the letter *س*. Fol. 76 should be followed by fol. 57.

Written in ordinary Nasta'lîq.

Not dated, apparently 18th century.

No. 406.

fol. 135; lines 12; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

دیوان شوکت

DÎWÂN-I-SHAUKAT.

A valuable copy of a selection of the lyrical poems of Muhammad Ishâq Shaukat of Bukhârâ, who finally settled in Isfahân, where he died in A.H. 1107 = A.D. 1595.

Beginning :—

ز خود بگریه تلخم حلوات دگر است

خنده گل خوش این گلاب را شکر است

A Turkish commentary on the poet's dîwân is noticed in G. Flügel, i., p. 590.

This copy contains a selection of the poet's Gazals arranged in alphabetical order.

Written in good Nasta'lîq within gold-ruled borders on gold sprinkled paper, with an illuminated 'Unwân. Copied, A.H. 1125, i.e. 18 years after the poet's death, by Muhammâd Ismâ'il of Tabrîz at Iṣfahân.

No. 407.

foll. 99; lines 17; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 2\frac{3}{4}$.

دیوان خلیل

DÎWÂN-I-KHALÎL.

A collection of poems by a poet who adopts the takhallasû Khalîl. From the chronograms on foll. 47^a-49^a it would appear that he lived under Aurangzîb (A.H. 1069-1119 = A.D. 1659-1707) whom he praises in laudatory terms. The last date found is A.H. 1107 = A.D.

The MS. is a defective one, and opens abruptly thus:—

شد بعشق او مرا گرمطلبی حاصل چه شد
خواهش صد مدعای ناروا دارم هنوز

The first part of the copy comprises Gazals in alphabetical order, followed by a series of detached verses on fol. 28^a. Mu'ammas, fol. 34^a; Rubâ'is, fol. 41^b; chronograms, fol. 47^a; short Maṣnawîs, fol. 49^b.

Written in fair Nasta'lîq with additional verses on the margins

Not dated, apparently 18th century.

No. 408.

foll. 336; lines 14; size $9 \times 4\frac{3}{4}$; $6 \times 2\frac{3}{4}$.

کلیات خاشع

KULLIYÂT-I-KHÂSHI‘.

A rare copy of the poetical works of Khâshi‘, whose full name remains in obscurity. It is evident from the following line on fol. 71^b, that the poet came to India from Irân:—

دل ما خوش که بهند آمده ایم از ایران *

The exact date of the poet's death is also not known, but from the panegyric poems and verses addressed to the Emperors 'Alamgîr and Bahâdur Shâh, we can reasonably infer that the poet flourished in their reigns. The latest date found in the work, is a chronogram expressing the date of Bahâdur Shâh's accession to the throne in A.H. 1119 = A.D. 1707.

Beginning :—

* ای جلالت نطق را کلک از بیان انداخته *

The work consists of Qâṣîdahs without any alphabetical order, fol. 1^b; Tarjî'band, on fol. 50^a; a Maṣnawî, fol. 53^b; chronograms, fol. 63^a; Ghazals, in alphabetical order, fol. 79^b; Rubâ'îs, without any order, fol. 223^b.

Written in fair Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece on fol. 1^b and 79^b. Additional verses are found on the margins throughout the copy.

Unfortunately the folios towards the end are in considerable confusion. The right order seems to be:—1-192, 296, 193-198, 301, 199-290, 307-310, 291-294, 303-306, 311, 297, 295, 302, 299-300, 312-336.

Not dated, apparently beginning of the 18th century.

A seal of Dilâwar 'Alî of 'Alamgîr's reign, dated A.H. 1162, is found on the fly-leaf.

No. 409.

foll. 347; lines 19 (4 coll.); size 12 × 9½; 9½ × 7.

حَمْلَةٌ حَيْدَرِيٌّ

HAMLAH-I-HAYDARI.

A poetical account of the prophet and the first four Khalîfs, based on the Ma'ârij-un-Nubuwat of Mullâ Miskîn, by Mirzâ Muhammad Rafî' Khân, with the takhallus Bâdil میرزا محمد رفیع خان باذل. He was at first attached as Dîwân to Prince Mu'izz-ud-Dîn, whose mother was his own sister, but later on became the governor of Gawâliyar, and then of Bans Barely. He died in Delhi, A H 1123 = A.D. 1711.

Beginning :—

بِنَامِ خَدَاوَنْدِ بُسِيَّارِ بَخْشِ خَرْدِ بَخْشِ وَ دِينِ بَخْشِ وَ دِيدَنِ بَخْشِ

For full particulars of the author and his works see Bankipur Lib Cat., Vol. III, p. 374, etc.

This copy does not contain the continuation by Muhammad Sâdiq Azâd.

Written in ordinary Nasta'liq on coloured papers within coloured-ruled borders with an illuminated head-piece. The headings are written in red throughout.

Dated A.H. 1147.

Scribe:— سید مرتضی.

No. 410.

foll. 117; lines 15; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

دیوان بیدل

DÎWÂN-I-BÎDIL.

A collection of the lyrical poems of Mirzâ 'Abdul Qâdir Bîdil bin Mirzâ 'Abd-ul-Khâliq بن مرتضی عبد الخالق, who originally belonged to the Turkish Chagatâ'i tribe of Arlâs, but was born in 'Azîmâbâd (Patna), A.H. 1054 = A.D. 1644. He was of great stature, and, according to some authorities, at first adopted the takhallus of Ramzî. He spent his last days in Delhi, where he died on Thursday, the 4th Safar, A.H. 1133 = A.D. 1720. He was also well versed in Turkish. His complete works are said to amount to between ninety and a hundred thousand lines.

This collection, consisting chiefly of Gazals in alphabetical order, begins thus:—

* ای آئینہ حسن تمدنی تو جانها آنخ *

Written in fair Nasta'liq.

Not dated, apparently 19th century.

Two seals of one Sayyid 'Abd-ul-Bâsit, dated A.H. 1221, are found on foll. 1^b and 117^b respectively.

No. 411.

foll. 117; lines 12; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

حلاج و حداد

HALLÂJ WA HADDÂD.

A mystical Maṣnawî dealing with the story of the cotton-cleaner and the blacksmith, by Muḥammad Tâhir, poetically sur-named 'Alawî, of Kâshânî محمد طاهر علوی الكاشاني. He came to India, and flourished under Muḥammad Nâṣir-ud-Dîn Shâh (A.H.

1131-1161 = A.D. 1719-1748), to whom he dedicated the present work, which he completed in A.H. 1140 = A.D. 1727 (cf. fol. 115^a).

Beginning, as in Sprenger, p. 328 :—

بنام آنکه داد از رشته آه چو عقد سبکه دلها را همه راه

Written in good Nasta'lîq within gold-ruled borders with a double-page 'Unwân and two illuminated head-pieces in the beginning.

The colophon, dated A.H. 1144 (wrongly written یک هزار و instead of هزار و یکصد و چهل و چهار), says that the copy was transcribed by the poet's pupil Muhammad Arshad.

The colophon is followed by a seal of Salâh-ud-Dîn Khân of Muhammad Shâh's time, dated A.H. 1145.

The MS. is worm-eaten.

No. 412.

foll. 95 ; lines 15 ; size 9½ × 6 ; 6 × 3.

دیوان حیا

DÎWÂN-I-HAYÂ.

شیو رام حیا, The Dîwân of Sheo Râm, poetically surnamed Hayâ, a Kâyath Hindû of Akbarâbâd. He was the son of Bhagwatî Mal, a *Mutasaddî* (accountant) of 'Aurangzîb's Wazîr Nawwâb Asad Khân. He was a pupil of Mirzâ Bîdil of Patna, and died, according to 'Ali Hasan's *Subh-i-Gulshan*, p. 144, in A.H. 1144 = A.D. 1731.

Beginning as in Ethé, Bodl. Lib. Cat. No. 1171 :—

می برد دیر و حرم از خود دل دیوانه را

طرح صحبت با دو شمع افتاد این پروانه را

Contents :—Gazals in alphabetical order, fol. 1^b; Rubâ'îs, fol. 80^b; Mukhammas, fol. 89^b; Mu'ammiyât, fol. 92^a; Chronograms, fol. 92^b; Qit'ahs, fol. 94^a.

Written in good Nasta'lîq within red-ruled borders with an illuminated head-piece. Foll. 2^a-9^b are written in a different hand. Additional verses are found on the margins. Spaces are left blank in many places.

Not dated, apparently 18th century.

No. 413.

foll. 148 ; lines 11 ; size $8\frac{1}{4} \times 5\frac{1}{4}$; 6×3 .

دیوان ثابت

DÎWÂN-I-SÂBIT.

The Dîwân of Mîr Muhammâd Afâl, with the Takhallus Sâbit میر محمد افضل ثابت, of Badakhshân. He was the nephew of Himmat Khân Badakhshî (son of Islâm Khân), and died in Sha'bân, A.H. 1151 = A.D. 1738.

Beginning :—

ای کہ وابستہ حرف تو بود نظم بیان الخ *

This copy of the poet's Dîwân consists of Qâşîdahs including some elegies, fol. 1^b; Gazals in alphabetical order, fol. 95^b; Qiṭ'ahs, intermixed with single verses, Rubâ'îs and chronograms, fol. 140^b; Mukhammasât, fol. 144^b.

The MS. is defective towards the end.

Written in fair Nasta'lîq with occasional headings in red.

The copy is not dated, but a seal of the poet's pupil Shîr Afgan Khân, bearing the date A.H. 1151, is found on the fly-leaf at the beginning. It is therefore probable that the transcription was made immediately before or after the poet's death. Several seals on the same fly-leaf are effaced.

No. 414.

foll. 183 ; lines 13 ; size $8\frac{1}{2} \times 6$; $5\frac{3}{4} \times 3\frac{1}{2}$.

دیوان توفیق

DÎWÂN-I-TAWFÎQ.

The Dîwân of Tawfiq Kashmîrî توفیق کشمیری, who, according to Sham'-i-Anjuman, p. 99, died 89 years old, towards the end of the 12th century A.H. The latest date found in this copy is A.H. 1188 = A.D. 1774 (fol. 64^a).

Beginning :—

آفرین باد بر آن صانع بیچون و چرا الخ *

The Dîwân consists of Maṣnawîs, fol. 1^b; Qâşîdahs, fol. 20 ; Tarjî'bands, fol. 41^a; Tarkîb-bands intermixed with a few Qâşîdahs, fol. 45^b; Qiṭ'ahs and chronograms, fol. 59^a; Gazals in alphabetical order, with some detached verses, fol. 64^a; a Sâqî

Nâmah, fol. 168^b; Mukhammasât, fol. 169^b; Rubâ‘îs, fol. 180^b; Mustazâd, fol. 183^a.

Written in Indian Ta‘lîq for Shaykh Gulâm Muhammad Qâdirî Chishtî Nizâmî, better known as Miskîn Shâh, by his disciple (name illegible).

Dated 15th Shawwâl, A.H. 1252.

No. 415.

foll. 123; lines 15; size 12×7; 9×4½.

حاتم طائی
HATIM TÂ’Î.

A poetical version of the most popular fable “Hâtim Tâ’î,” by Shaykh Farhat Ullah, poetically surnamed Farhat bin Shaykh Asad Ullah شیخ فرحت اَللّٰه فرحت بن شیخ اَسَد اَللّٰه, who in the following copy of his Urdû Dîwân (fol. 32^b) calls himself a pupil of Shaykh Gulâm ‘Alî Râsikh of Patna.

Farhat died at Patna A.H. 1191 = A.D. 1777. According to the poet’s statement on fol. 2^b, he wrote the poem for a European gentleman called here مسٹر مرئیدل.

The MS. is defective at the beginning as well as towards the end. It opens abruptly with the following line :—

مدح تو افزون ز حد گفتگو جائی تو بیرون ز کد جستجو

Written in fair Nasta‘lîq with headings in red.

Not dated, apparently 18th century.

No. 416.

foll. 63; lines 14; size 9½×6; 7×4.

دیوان فرحت (اردو)
DÎWAN-I-FARHAT (URDÛ).

The Urdû Dîwân of the same poet Farhat (noticed above), consisting of Gazals in alphabetical order, including a few Qiṭ‘ahs and Rubâ‘îs.

Beginning :—

* کیا حسن میں بیان کروں اوس بیحیجاب کا الخ

The MS. is defective towards the end.

Written in Shikastah.

Not dated, apparently 18th century.

No. 417.

foll. 54; lines 12; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3$.

دیوان مظہر جانجاناں

DÎWÂN-I-MAZHAR JANJÂNÂN.

The Dîwân of Shams-ud-Dîn Habîb Ullah with the takhallus شمس الدین حبیب اللہ مظہر المعروف به جانجاناں. He was born, according to his own statement, on fol. 1^b, A.H. 1110 = A.D. 1698, and died, according to Rieu i, p. 363^a, in A.H. 1195 = A.D. 1780.

The Dîwân is preceded by a short prose preface containing an autobiography of the poet. It begins thus:—

بعد حمد و صلوات فقیر جانجاناں متخلص به مظہر الخ *

The Dîwân begins thus:—

آبی نزد بروئی گران خواب بخت ما الخ *

It consists of Gazals in alphabetical order, fol. 2^b; single verses and Rubâ'is, fol. 48^a; Maṣnawîs, fol. 49^a; Mukhammasât, fol. 49^b; Musaddasât and Wâsûkhts, fol. 51^a. It ends with a Qit'ah, on fol. 53^b.

Written in Shikastah for one Sîtâ Râm, son of Lâlâ Gaurî Sahâi of Lucknow, by Baijnâth Sahâi, poetically surnamed 'Adlî. The headings are in red. Additional verses are found on the margins.

Dated 16th Dul-hijjah, A.H. 1249.

The MS. is slightly worm-eaten.

No. 418.

foll. 260; lines 15; size $11\frac{3}{4} \times 7$; $7\frac{1}{2} \times 3\frac{3}{4}$.

دیوان واقف

DÎWÂN-I-WÂQIF.

The Dîwân of Maulânâ Nûr-ul-'Ayn with the Takhallus Wâqif, son of Maulânâ Amânat Ullah مولانا امانت اللہ واقف بن نور العین. He is generally thought to have been a native of Patiyâlah in the

Panjâb, but see Bankipur Lib. Cat., Vol. III, No. 424. He died in A.H. 1200 = A.D. 1785.

Beginning :—

* ای بہ بزم شوق تو نالاں ز ہر سو سازها الخ

The copy consists of Gazals in alphabetical order, fol. 1^b; Qit'ahs and Rubâ'is, fol. 242^b; Tarjî'bands, fol. 249^b; Mukhammasât, fol. 259^b.

Written in clear Nasta'lîq within gold and coloured borders with a profusely illuminated head-piece.

Dated 19th Shawwâl, A.H. 1262

Scribe :— ملا محمد کمال.

No. 419.

foll. 313; lines 13; size $8 \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

THE SAME.

Another copy of Wâqif's Dîwân, arranged like the preceding copy.

Written in small Nasta'lîq within coloured-ruled borders with an illuminated head-piece.

Dated 5th Rajab, A.H. 1263.

No. 420.

foll. 86; lines 11; size $9 \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

دیوان جوہری

DÎWÂN-I-JAWHARÎ.

The lyrical poems of Maulânâ Âyat Ullah, poetically surnamed Jauharî, مولانا آیت اللہ جوہری, of Patna, mentioned in Sprenger, pp. 184, 244. He died in A.H. 1200 = A.D. 1785.

The Dîwân consists chiefly of Gazals arranged alphabetically. Beginning :—

* لا ای ساقی وحدت تو بکشا راز دلہ را

Written in Indian Ta'lîq on yellow-coloured papers. Additional poems by the poet in praise of the Prophet are occasionally found on the margins.

Not dated; 19th century.

No. 421.

foll. 42; lines 15; size $14\frac{3}{4} \times 8\frac{3}{4}$; $9\frac{3}{4} \times 5$.

آصف نامہ

ÂŞAF NÂMAH.

A short Maṣnawî poem dealing with the campaign of Nawwâb Âşaf-ud-Daulah of Oudh (A.H. 1188-1212 = A.D. 1774-1797) against Gûlâm Muḥammad Khân, who, after imprisoning and assassinating Muḥammad ‘Alî Khân, forcibly took possession of the government of Râmpûr. Âşaf, espoused the cause of Muḥammad ‘Alî’s infant son Ahmâd ‘Alî, defeated and took Gûlâm Muḥammad prisoner, and restored the throne to Ahmâd ‘Alî. The author, whose full name is unknown, adopts the Takhallus Mauzûn موزن.

Beginning :—

بنام خداوند رب العباد که ملک سلیمان باصف بدادر

Written in fair Nasta‘lîq within red-ruled borders with the headings in red and an illuminated head-piece. The MS. is full of clerical mistakes.

Not dated; 19th century.

The seals of Sulaymân Jah, Amjad ‘Alî and Wâjid ‘Alî, late kings of Oudh, are found at the end of the copy.

No. 422.

foll. 96; lines 13; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

دیوان قیامت

DÎWÂN-I-QIYÂMAT.

The Dîwân of a poet who adopts the Takhallus Qiyâmat, with his original name Giyâş-ud-Dîn غیاث الدین قیامت, to which he refers on fol. 89^a, l. 13. From a târîkh on fol. 22^a, in which he gives the date of birth of his son, A.H. 1212 = A.D. 1797, we know that he was still alive in that year.

Beginning :—

بسنوید ای اهل عالم بشنوید بسنوید ای آل آدم بشنوید

The copy begins with a Maṣnawî dealing with a religious controversy between the poet and a Brahmin at Mathrâ. Qasîdahs,

fol. 6^a; another Maṣnawī, fol. 13^a; Qit'ahs, intermixed with satires and chronograms, fol. 16^b; Gazals in alphabetical order, fol. 22^b; Mu'ammiyāt Mustazâds, Rubâ'îs and Mukhammasâts, fol. 89^a.

Written in ordinary Nasta'lîq.

Not dated; 19th century.

No. 423.

foll. 59; lines 13; size $9\frac{3}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

اقبال نامہ

IQBÂL NÂMAH.

A poetical account, by an anonymous author, of the events connected with the accession of Wazîr 'Alî Khân (the adopted son of Nawwâb Âşaf-ud-Daulah) to the Masnad of Oudh at Lucknow, and his dethronement by Sir John Shore, who raised Nawwâb Sa'âdat 'Alî Khân (A.H. 1212-1229 = A.D. 1798-1814) to the Masnad.

Beginning:—

بنام خداوند انصاف و داد که اقبال با اهل انصاف داد

The poet speaks of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806) in the present tense, and also praises the Marquis Wellesley and Sir John Shore.

The title of the poem and the date of its completion, viz. 6th Dul-hijjah, A.H. 1215 = A.D. 1800, are found on fol. 59^a.

Written in bold Nasta'lîq with the headings in red.

Dated 3rd Jumâda I, A.H. 1316.

Scribe:— سید محمد مهدی

No. 424.

foll. 299; lines 13; size $6 \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

دیوان برکت

DÎWÂN-I-BARAKAT.

The Dîwân of Barakat, whose original name, according to his son's statement in the colophon, was Barakat Ullah Khân

برکت الله خان برکت. The poet seems to be identical with Spenger's (Oude Catalogue, p. 166) Barakat, Barakat Allah Belgrâmy, who was in A.H. 1229 = A.D. 1813 at Calcutta in search of employment. The MS. is also endorsed دیوان برکت بلگرامی.

Beginning :—

ای ناکشودہ پرده عذار جمیل را هنگامہ گرم ساخته قال و قیل را

The Dîwân consists chiefly of Ghazals, arranged in alphabetical order. It ends with some Rubâ'îs, fol. 294^b, without any order.

Written in ordinary but distinct Nasta'lîq within red-ruled borders with a faded 'Unwân and head-piece.

The colophon runs thus :—

بعون عنایت الہی باتمام رسید دیوان قدیم بخط خلف برکت الله
خان برکت تخلص غفرة ذنبہ و سترا عیوبہ بتاریخ دوازدهم شهر ذیحجه
روز جمعہ سنہ هفت جلوس محمد اکبر.....

No. 425.

fol. 277 ; lines 21 ; size $13\frac{1}{2} \times 8$; $10\frac{1}{2} \times 5\frac{1}{4}$.

کلیات عیشی

KULLIYÂT-I-'AYSHÎ.

The works of Tâlib 'Ali Khân 'Ayshî, son of 'Alî Bakhsî طالب علی خان عیشی بن علی بخش and a pupil of Mirzâ Muhammâd Ahsan Qatîl and Muşâfi. He died, according to Şubh-i-Gulshan, p. 296, in A.H. 1240 = A.D. 1824. The last date found in the work is A.H. 1238 = A.D. 1822. See Karîm-ud-Dîn, Garcin de Tassy's translation, p. 376.

The work opens with a preface which begins thus :—

* غازہ رخسارہ شاهد معانی حمد صورت آفرینی۔*

The first Qâṣîdah begins thus on fol. 5^b :—

ای بوجودت وجود علت امکان ما عین خفایت ظہور عین ظہورت خفا

The work consists of Qâṣîdahs, fol. 5^b; Ghazals in alphabetical order, fol. 41^b; Qit'ahs, fol. 85^a; Chronograms, fol. 93^a; Tarkîb-bands, fol. 99^a; Mukhammasât, fol. 102^b; Rubâ'îs, fol. 103^b; Maṣnawîs, fol. 118^a.

Then follows the prose work entitled Khizân wa Bahâr خزان و بهار on fol. 169^b. It ends with a collection of letters.

The Persian work of the poet is followed by his Urdû dîwân, which begins thus on fol. 201^b :—

غم نہیں ہو نہ اگر پاس مرسے مال جہاں
واہب غیب نے دی طبع دوان گنج دوان

The Urdû dîwân consists of Qâsîdahs, fol. 201^b; Gazals in alphabetical order, fol. 223^b; Musaddas, fol. 255^b; Mukhammas, fol. 257^a; a romantic Maşnawî introduced by the heading : در بیان عاشق شدن برهمن زاده برزنی هجو بقال (fol. 272^a). At the end of this Maşnawî we find a note in which it is said that the scribe of this copy found this Maşnawî of fifty-three verses, written by the poet himself, in the shop of a grocer. Marşıyah, fol. 274^a; Qit'ah, fol. 277^b.

Written in fair Nasta'lîq with the headings in red.

It would appear from a colophon on fol. 84^b that the copy was transcribed by "a friend of Muhammad 'Alî" in A.H. 1242.

No. 426.

foll. 145; lines 14; size $9\frac{1}{2} \times 6$; $6 \times 2\frac{3}{4}$.

دیوان انیس

DÎWÂN-I-ANÎS.

The dîwân of Mohan La'l, poetically surnamed Anîs, son of Tûlâ Râm موهن لعل انیس بن تولا رام. He belonged to the Kâyath family of Lucknow, and was a pupil of Makîn. He was still alive in A.H. 1239 = A.D. 1823; a date expressed by the chronogram on fol. 144^a, of the present copy.

Beginning :—

خداوندا چنان کن بیخبر در عشق خود ما را
که نشناشد دل بیتاب هرگز دین و دنیا را

The Dîwân consists of Gazals in alphabetical order, fol. 1^b; Tarjîbands, fol. 112^a; Mukhammasât, fol. 133^b; Rubâ'îs, fol. 138^a; chronograms, fol. 143^a.

Written in fair Nasta'lîq within red-ruled borders. Additional verses are found on the margins.

Dated 7th Muharram, A.H. 1239.

No. 427.

foll. 166 ; lines 17 ; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

جَنَّاتُ النَّعِيمِ

JANNÂT-UN-NA'IM.

A metric version of the مصباح الشریعه و مفتاح الحقيقة, which contains a collection of thoughts and precepts relating to the rules and duties of the religious life, ascribed to the sixth Imâm Jâ'far bin Muhammâd ul-Şâdiq, who died A.H. 148 = A.D. 765.

Beginning :—

ابتدأ بِرِّ ذِكْرِ نَامِ ذِبْحَلٍ انجمن آرای جنات الوصال

The opening verses are introduced by the following line :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَاتِحُ الْبَوَافِ جَنَّاتُ النَّعِيمِ

The author of the poem is not named anywhere, nor is there any clue to the time in which he lived.

The work is divided into 99 sections called لمعه. A list of the contents occupies foll. 165^b-166^b.

Written in a careless Nasta'lîq with the headings in red.

Dated, fol. 165^b; Kirmân, Wednesday, 4th Shawwâl, A.H. 1243.

No. 428.

foll. 51 ; lines 11 ; size 9×6 ; $5\frac{3}{4} \times 3\frac{3}{4}$.

اَفْسَانُهُ مَحْبَبَتُ

AFSÂNAH-I-MAHABBAT.

A romantic poem on the love adventures of an Indian youth and a damsel, by a poet called Shukrî شکری, who composed it, as stated by himself on fol. 49^b, in A.H. 1250 = A.D. 1834.

Beginning :—

اَى هَمَّه خَلْق رَا درْت مَسْجُود بُوجُود آمد از تو هَر مَوْجُود

The title of the poem the date of composition, and the name of the poet are found on foll. 49^b-50^a.

Written in ordinary Nasta'lîq within gold and coloured-ruled borders with the headings in red and an illuminated head-piece.

Not dated ; 19th century.

No. 429.

foll. 61; lines 15; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

دیوان مضر

DÎWÂN-I-MUDŞAR.

The lyrical poems of Mudşar, whose two verses quoted in 'Alî Hasan's Subh-i-Gulshan, p 423, are found here on fol. 10^b. According to the said author the poet was a Hindû Kâyah of Lucknow, and his original name was Lâlah Mitthû Lâl. Several poets bearing the title Mudşar, almost all of whom lived in the 19th century, are mentioned by biographers. A reference to the poet Makîn (d. A.H. 1221 = A.D. 1806) on fol. 10^b suggests that this Mudşar was still alive in that year.

Beginning:—

زدم بر طاق نسیان یکقلم درس کتابی را
چو خواندم از ده بروی تو بیت انتخابی را

Written in ordinary Nasta'lîq.

Not dated, apparently 19th century.

No. 430.

foll. 43; lines 9; size $7 \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2$.

ارزگ معرفت

ARZANG-I-MA'RIFAT.

A mystical poem in imitation of Maulânâ Jalâl-ud-Dîn Rûmî's famous Maşnawî, and in the same metre and style, by an anonymous author, who composed it, as stated in the beginning, at the desire of his spiritual guide, Shâh Nizâm-ud-Dîn, entitled Niyâzî, of Barelly. It is divided into two daftars or books, the first of which begins thus:—

بسکه شد از نائی و از ذی سخن پر شده زان گفتگوها انجمان

The second daftar begins thus on fol. 23^a:—

ای نظام الدین شه اقلیم جان دی زبور معرفت را ترجمان

Written in minute Nasta'lîq with the headings in red.

Not dated; 19th century.

The name of the scribe, who calls himself, appears on fol. 1^a.

Anthologies.

No. 431.

foll. 272; lines 19; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6 \times 3.

تحفة الفقير و هدية الحقير

TUHFAT-UL-FAQIR WA HADYAT-UL-HAQÎR.

A very rare and valuable copy of an Arabic and Persian anthology, compiled by Sharaf-ud-Dîn 'Alî Yazdî (d A.H. 858 = A.D. 1454), the author of the well-known history of Timûr, entitled Zafar Nâmah. Sharaf enjoys a vast reputation as an elegant prose-writer, but at the same time he was a poet of no mean order. He was well versed in the art of composing verses, and his Hulal-i-Muṭarraz and Muntakhab-i-Hulal-i-Muṭarraz, on riddles and enigmas, were held in high estimation by later poets of distinction, so much so that the celebrated Jâmî based on them his own treatise on the same subject, entitled Mu'ammâ-i-Kabîr or Hilyat ul-Hilal (see Bankipur Lib. Catalogue, Vol. II, p. 45).

The present work, which seems to be hitherto unknown, contains a vast collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged according to the topics of which they treat.

Beginning :—

الحمد لله الكريم المنعم المبدع المفضل المترم

Unfortunately there is a lacuna after fol. 2, otherwise we might possibly have got some valuable information about the work. This folio suddenly breaks off in the middle of the praise of a certain royal personage to whom our author dedicates the work :—

اما دست در گردن این مطلوب و چنک در دامن این مقصود وقتی
ممکن شود که صدر این کتاب و دیباچه این خطاب بزیور دعای دولت قاهره
و ثنای حضرت زاهره جناب خلافت مآب حضرت گیتی پناهی موشح گردانی
که جباره جهان و اکسره زمین و زمان طوق طاعت و ربقة تباعت آن حضرت
را گردن انقیاد نهاده اند فاقه زدگان خشک سال

After which fol. 3^a abruptly opens in the middle of the description of the contents :—

..... لاوصاف المحبوب من الفرق الى القدم الباب التاسع عشر
فيما يحتاج اليه من المكتبات الخ *

The subjects, consisting of sixty-four Bâbs, are enumerated on foll. 3^a-4^a.

The first Bâb begins thus on fol. 4^a with an extract from the Dîwân of 'Alî bin Abû Tâlib :—

الباب الاول في التوحيد والتحميد والتسبيح والمناجاة والتضرع
الى الله تعالى - لامير المؤمنين علیي كرم الله تعالى وجهه *
العجز عن درک الادراك ادراک الخ *

The above is followed by a Persian extract from the Dîwân of Kamâl Isfahâni :—

* ای صفات تو بیانها را زبان انداخته الخ

The sixty-third Chapter on متفوّقات or miscellaneous (fol. 257^b) treats of selected verses, beginning with a particular letter, arranged in alphabetical order, according to the first letter.

Written in ordinary but learned Nasta'lîq within red-ruled borders with the headings in red.

The colophon is dated, Saturday, 19th Dulhijjah, A.H. 1019.

Scribe :— عبد الكریم ابن عبد القادر.

The first folio is supplied in a later hand. Lacunae after foll. 2, 4 and 6. Fol. 7 should be followed by fol. 9.

No. 432.

foll. 88 ; lines (centre col.) 16 ; (margl. col.) 28 ;
size 9 × 4½ ; 8 × 4.

Two collections of poetical extracts compiled (1) by Muham-mad Tâhir of Naşîrâbâd، محمد طاهر نصیر آبادی، the author of the well-known Tadkirah, who was born in A.H. 1027 = A.D. 1617 and died after A.H. 1092 = A.D. 1618 ; and (2) by Naşîra i-Hamâdânî، نصیرای همدانی، who was still alive in A.H. 1015 = A.D. 1606.

(1) Begins with a preface by Tâhir :—

* این نسخه کز آراستگی چون چمن است

The preface is followed by some Qasîdahs and Maṣnawîs of Sâ'ib.

On fol. 9^b is another preface by Tâhir, in which he says that after the completion of the abridgment of Firdausî's Şâh-Nâmah he began to make an extract from the poetical works of Sâ'ib. It begins with the following Qaṣîdah of the poet with which most copies of his Dîwân begin:—

* اگر نه مد بسم الله بودی تاج عنوانها الخ

This section consists of selections from Sâ'ib's Qaṣîdahs, Maṣnawîs and Gazals.

(2) Nasîrâ-i-Hamadânî's selection: It consists of extracts from the works of Aḥlî Shîrâzî, fol. 70^a; Jâmî, fol. 77^a; Mullâ Majdûb, fol. 84^a; Mullâ 'Alî Rîdâ Tajallî.

The colophon runs thus:—

مجموعة انتخابی استاد الافضل مولانا نصیراً همدانیست که بحکم ایشان بنده بی بضاعت (name effaced) تحریر نمود امید است که خاطر خواه طبع مبارک ایشان گردد و السلام تحریر فی شهر جماںی الاول (year effaced).

Foll. 1-64 are written in good Nasta'lîq, foll. 65-86 in fair Nasta'lîq, and foll. 78-88 in fine minute Nasta'lîq. Fol. 84^a, written in a careless hand by one Mirzâ Muḥammad Muhsin, is dated A.H. 1108.

The date of transcription in the colophon has been effaced by some mischievous hand. In the colophon of the collection No. 2 the scribe (name effaced) says that he copied it by order of the compiler, Nasîrâ-i-Hamadânî.

No. 433.

• foll. 278; lines 19 (in 4 coll); size $12 \times 7\frac{1}{4}$; $9\frac{1}{4} \times 4\frac{1}{2}$.

خلامه لطائف الخيال

KHULÂSAH-I-LATÂ'IF-UL-KHAYÂL.

محمد صالح The revised and shorter edition of Muḥammad Sâlih's famous poetical anthology of Persian poets by Muḥammad Nâṣir, with the takhallus Nuṣrat, who, in A.H. 1157 = A.D. 1744, added to the original work a preface and two detailed indices. According to the chronogram on fol. 11^b, Muḥammad Sâlih completed the original work in A.H. 1104 = A.D. 1892. The selections are arranged in the form of an alpha-

betical Dîwân, and to every specimen the name of the author is added on the right or left side in red ink.

Beginning of the preface, on fol. 1^b :—

ای از تو بلند تارک و تاج سخن گوهر ز تو یافت بحر مواج سخن

Nuşrat's first index, containing a list of the real names of the poets, quoted in the anthology, begins on fol. 4^a; his second index, containing a list of their poetical names, on fol. 8^a.

Another introduction on fol. 11^a.

Beginning of the Latâ'if-ul-Khayâl, fol. 11^b :—

حبدنا این کتاب فرخ فال که بود گلستان اهل کمال

This copy agrees with the one noticed in Ethé, India Office Lib. Cat., No. 1739. A large fragment of the original work is noticed in Ethé, Bodl. Lib. Cat., No. 1143.

Written in beautiful Nîm Shikastah hand within gold-ruled borders with a sumptuously illuminated head-piece. The last four folios are written in a different hand.

Two seals of Şalâh-ud-Dîn Khân of Muhammed Shâh's time, dated A.H. 1145, are found on the fly-leaf.

No. 434.

fol. 312; lines (in 4 coll.) 20; size 11 $\frac{3}{4}$ × 7 $\frac{1}{4}$; 9 $\frac{1}{2}$ × 5 $\frac{1}{2}$.

THE SAME.

A slightly defective copy of the same work. It opens abruptly in the middle of the preface, thus :—

* کردم از ناصبوری زند نزد هوشمندان منصف الخ

The arrangement is the same as in the preceding copy.

Written in ordinary Nasta'lîq within red-ruled borders.

Not dated, apparently 19th century.

No. 435.

fol. 318; lines 20; size 9 $\frac{1}{2}$ × 5; 3 × 3 $\frac{1}{2}$.

Another collection of Persian poetry by different poets, ancient and modern, beginning and ending with incomplete prose pieces. The earliest poet mentioned is Asâdî Tûsî (d.c. 460 = A.D. 1068) and the latest, 'Alî Hazîn (d. A.H. 1180 = A.D. 1766).

Beginning abruptly in the middle of a prose-piece in praise of Bengal, Jahângîr-Nagar (Dacca), etc :—

* راغی نداشت و تلف شد تغم امل که گاشت الخ

The poems, without any definite order, begin thus on fol. 10^a :—

میکشاید چشم زیر خاک بردی بهشت
هر که از خاک درش با خود برد یک سرمه دار

Written in ordinary Nasta'lîq within coloured-ruled border.
Not dated, apparently 19th century.

No. 436.

fol. 51; lines 10; size. $6\frac{1}{4} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

A short anthology of Persian verses, without any special arrangement. Prominent contributions are by Jâmî; Khusrâu Dihlawî; Hasan Dihlawî; 'Ismat Bûkhârî; Ahlî Shîrâzî; Salmân of Sâwah; Khwâjû Kirmânî. It begins with a Gazal by Jâmî, thus :—

بگذشت یار سوی اسیران نظر نکرد کردیم ناله در دل سختش اثر نکرد

Written in good Nasta'lîq within gold-ruled borders.
Dated, Agra, Rajab, A.H. 976.

No. 437.

fol. 95; lines 40; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

A very badly damaged copy of a Persian anthology. The first thirty folios contain selections arranged according to subjects, and headed by the name of the author from whom the selection is made. Fol. 16^b begins with verses introduced by the heading متفرقات, or Miscellaneous. The latter portion is without any order, and is in a hopelessly damaged condition.

Beginning :—

* میروم از سر حسرت به قفا مینگیرم الخ

Many folios are left blank.

Written in careless Nasta'lîq.

Not dated, apparently 18th century.

No. 438.

fol. 108; lines 12; size $6\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{3}{4} \times 4$.

A work of heterogeneous character consisting of selected verses from various poets, prescriptions, historical matter, documents, etc., etc.

Beginning :—

مشوق خورد ساله بمی رو نمی دهد *

On fol. 38^a begins a Maṣnawī on sexual science :—

بنام آنکه نام پاک دارد *

The poetical extracts on foll. 65^b-101^b are arranged according to subjects, headed by the name of the authors.

Written in careless Nasta'līq hand.

Not dated, apparently 19th century.

VIII. FABLES, TALES AND ANECDOTES.

No. 439.

foll. 68 ; lines 15 ; size $10\frac{3}{4} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

قصہ چہار درویش

QIṢṢAH-I-CHAHĀR DARWÎSH.

The Tale of the Four Darwîshes, which has become popular through the Hindûstânî translation entitled Bâg wa Bahâr.

Beginning :—

نقش طرازان جمال شاهد حکایات رنگین و صورت پردازان معانی

دلپذیر روایات نو آئین الخ *

The work is generally ascribed to Amîr Khusrâu of Delhi امیر خسرو دہلوی (d. A.H. 725 = A.D. 1325), but Sir Wm. Ouseley in his Catalogue, No. 417, attributes the authorship to one Muham-mad 'Alî Ma'sûm محمد علی موصوم.

The four tales are in the following order :—

Story of the first Darwîsh, fol. 1^b.

Story of the second Darwîsh, fol. 17^b.

Story of the third Darwîsh, fol. 32^a.

Story of the fourth Darwîsh, fol. 55^b.

The colophon says that this copy was transcribed from an old and rotten MS., the folios of which were worn-out, at the desire of Maulavî Sayyid Sadr-ud-Dîn Ahmad, by Ṭâlib-ur-Rahmân,

Mangalkothî, and collated and compared by Hasîb-ud-Dîn and Khâdim Husayn.

Written in legible Indian Nasta'lîq.

Dated, Monday, the 6th of Asârh, 1300 Bengali year.

No. 440.

foll. 149; lines 17; size $13\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{4}$.

طوطی نامہ

TÛTÎ NÂMAH.

A fine and elegant copy of the older and larger version of the well-known 'Tales of a Parrot,' by Dîyâ'i Nak_hshabî (d. A.H. 751 = A.D. 1350), who composed it, A.H. 730 = A.D. 1330.

Beginning :—

مناجات بحضرت رازق النعمات في عشه كه رازق وحوش و طيور النجع *

It consists of fifty-two stories.

This beautiful copy is written in clear Indian Ta'lîq within gold and coloured-ruled borders and contains a beautifully illuminated head piece. There is a large number of coloured illustrations, some of which are interesting.

The illustrations are to be found on foll. 6^b; 19^b; 21^b; 27^a; 48^a; 51^a; 54^a; 56^b; 59^b; 62^b; 70^b; 73^a; 76^a; 80^a; 82^b; 84^b; 88^b; 90^a; 93^b; 100^a; 102^a; 105^b; 108^b; 112^b; 114^b; 117^b; 120^a; 123^a; 126^b; 128^b; 130^b; 133^a; 134^b; 137^a; 139^a; 141^b and 145^b.

Not dated, apparently 18th century.

No. 441.

foll. 137; lines 15; size $9 \times 5\frac{3}{4}$; 7×4 .

A fragment of Nak_hshabî's Tûtî Nâmah, beginning as the preceding copy. It breaks off on fol. 93^b in the middle of the fourteenth story, corresponding with fol. 56^a of the above copy.

Foll. 94^b-125^b. A fragment of the Ma'din-ul-Jawâhir معدن الجوهر ; see No. 447. It breaks off on fol. 125^b, corresponding with fol. 94^a, line 10, of the aforesaid copy.

Foll. 126^a-137^b. A repetition of the earlier portion of Nak_hshabî's Tûtî Nâmah.

The MS. is written in a careless and ugly Indian Ta'lîq, and is full of clerical mistakes.

Not dated, apparently 19th century.

No. 442.

foll. 92; lines 13; size $8 \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

بہارستان

BAHÂRISTÂN.

A collection of moral anecdotes in prose and verse in imitation of Sa'dî's Gulistân, by the celebrated Jâmî مولانا عبد الرحمن جامی (d. A.H. 898 = A.D. 1492), who composed it, A.H. 892 = A.D. 1487.

Beginning :—

چو سرغ امرذی بال ز آغاز نه از نیروی حمد آید به پرواز

The work is divided into eight Rawdahs, the seventh of which contains an anthology of Persian poets. For editions, translations and other particulars of the work see Ethé, Ind. Office Lib. Cat., No. 1383

Written in very neat Indian Nasta'lîq within red-ruled borders.

Dated, Rabî' I, A.H. 1270.

Scribe :— ارادت علیٰ

No. 443.

foll. 206; lines 12; size $9\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

لطائف الطوئف

LAṬÂ'IF-UT-TAWÂ'IF.

A collection of jests, witty sayings, and anecdotes by 'Alî bin Husayn-ul-Wâ'iz-ul-Kâshfî (علي بن حسين الراعظ الكاشفي) (the son of the well-known author of the Anwâr-i-Suhayli), better known as Ṣafî. The author completed the work (shortly after A.H. 939 = A.D. 1532), which he had begun but left unfinished, for the diversion of Sultân Shâh Muhammad of Garjistân.

Beginning :—

بعد از ادائی لطائف تحمیدات الهی و ظائف صلوٰۃ حضرت رسالت پناهیِ النج*

The work is divided into fourteen chapters, according to the persons, or classes of men, to which the anecdotes relate, as follows :—

1. The Prophet.
2. The Imâms.
3. Kings.
4. Nobles and Wazîrs.
5. Learned men, secretaries, etc.
6. Arabs of the desert, elegant speakers, etc.
7. Shaykhs, 'Ulamâ, Qâdîs, etc.
8. Philosophers and Physicians.
9. Poets.
10. Wags.
11. Misers, gluttons, and parasites.
12. Greedy persons, thieves, beggars, etc.
13. Children and Slaves.
14. Simpletons, liars and impostors.

Written in beautiful clear Nasta'lîq on gold-sprinkled papers within double gold-ruled and decorated borders with a double-page profusely illuminated 'Unwân and an illuminated frontispiece at the beginning. Unfortunately the whole MS. is badly stained with water, and the contents are hardly legible.

The colophon written on gilded folios says that the MS. was written in Shâhjahânbâd for Nawwâb Nişâr Muhammâd Khân Bahâdur Shîr Jang, by Muhammâd Ridâ رضا محمد.

Dated Sunday, the 26th of Rabâ' II., A.H. 1160.

No. 444.

foll. 173, lines 15; size $9\frac{3}{4} \times 6\frac{1}{3}$; $7\frac{1}{2} \times 4$.

THE SAME.

Another copy of the preceding work, beginning as usual. This copy is written in a careless and ugly Indian Ta'lîq. Not dated, apparently 19th century.

No. 445.

foll. 235; lines 17; size $10\frac{1}{2} \times 6$; $8\frac{3}{4} \times 4\frac{1}{4}$.

عيار دانش

'IYÂR-I-DÂNISH.

A modernized version of Kalîlah and Dimnah, in which the two introductory chapters, omitted by Husayn Wâ'iz Kâshifî, have been restored, on the basis of Naşr-Ullâh's older version, by the famous Abul Fadl 'Allâmî ابو الفضل علامي who completed it in A.H. 996 = A.D. 1588.

Beginning :—

* سیاس ازل و ابد خداوند را که کران تا کران الخ

The work consists of sixteen chapters and a khâtimah. For full particulars see Ethé, Ind. Office Lib. Cat., No. 767. The first 72 folios are written in bold Indian Nasta'lîq and the remaining portion in careless Indian Nasta'lîq. The first two folios and the last six are supplied in a later hand.

The newly added folios at the end are hopelessly rotten, and at the slightest touch they fall to pieces.

Not dated, apparently 19th century.

No. 446.

foll. 183; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

سنگھاسن بٰتیسی

SINGHÂSAN BATTÎSÎ.

A very bad copy of the Persian translation of the Sinhasanadvâtrînśatî (or Sinhasandvâtrînśatikâ, that is to say the thirty-two stories of the throne), also called Vikarmacharitram, or the stories of Râjah Vikramâdityâ, and the thirty-two statues (پوتلی). The translation was made in the reign of Jahângîr, A.H. 1019 = A.D. 1610, by Bahârmal بھار مل (for the different spellings of his name and other particulars; see Ethé, Ind. Office Lib. Cat., No. 1988).

Beginning :—

حمد و ثنای بی شمار آفریدگار که از طاعت و عبادت عابدان الخ

Spaces for headings are left blank in many places.

Written in ugly and careless Nîm Shikast by مُتّبُورا ناتجہ چُنور جہ and لالہ رام انوکھہ سنگھاسن.

Dated February, 1826.

No. 447.

foll. 113; lines 19; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{1}{2}$.

معدن الجواهر

MA'DIN-UL-JAWÂHIR.

A collection of moral tales and anecdotes in the style of Sa'dî's Gulistân, written for Jahângîr, A.H. 1025 = A.D. 1616, by

Mullâ Tarzî ملا طرزی. This copy is defective and incomplete, several folios in the beginning and at the end being wanting. It opens abruptly :—

..... در ظروف دُنگ آب فراوان در نگنجد و بیرون تراود *

And breaks off thus :—

خدا گواه اکنون از زندگی جان می سپارم جوان ...

The left side at the bottom of the last folio is pasted over with a thick patch, and the contents of the concluding passage are thus rendered illegible.

There are two redactions of the work, the fuller and the shorter. For particulars see Ethé, Ind. Office Lib. Cat., No. 793. This copy wants all the headings. Spaces have been left blank throughout.

Written in ordinary Ta'lîq within red-ruled borders.

Not dated, apparently 19th century.

No. 448.

foll. 350 (pp. 700); lines 25; size 17 × 10½.

بوستان خیال

BÛSTÂN-I-KHAYÂL.

One of the largest and most popular Persian romances by Mîr Muhammâd Taqî-ul-Jâ'farî-ul-Husaynî of Ahmadâbâd, in Gujarat, with the takhallus Khayâl میر محمد تقی الجعفری الحسینی who died in A.H. 1173 = A.D. 1759. It consists of a vast collection of historical legends and fairy tales, relating lengthily the endless and rather monotonous adventures and enterprises of three imaginary heroes, Shâhzâdah Mu'izz-ud-Dîn Abû Tamîm, Shâhzâdah Khwurshîd Tâj Bakhsh and Shâhzâdah Badr Munîr, designated respectively as Sâhibqirân-i-Akbar, Sâhib-qirân-i-A'zam and Sâhibqirân-i-A'gar, and of a large number of equally fictitious personages belonging to the species of Jinns and Parîs, as well as to men. The author wrote it at the desire of his patron Nawwâb Rashîd Khân Bahâdur, better known as Mirzâ Rafî' Ullah (to whom the work is dedicated), and his brothers, Nawwâb Muhammâd Ishâq Khân Bahâdur and Nawwâb Mirzâ 'Alî Khân Bahâdur (sons of Ja'far Khân, Nâzim of Bengal). The author commenced the work A.H. 1155 = A.D. 1742 at Shâhjâhânâbâd,

and completed it, *Dulhijjah*, A.H. 1169 = A.D. 1755, at *Murshidâbâd*.

The entire work, comprising not less than fifteen volumes, is divided into three great *Bahârs* or springs, the first two of which consist together of six volumes, while the third alone comprises nine. The *first Bahâr*, including the first two volumes, is styled *Mahdi Nâmah* مهدي نامه, and forms the *Muqaddimah* or preface to the whole work. It relates the history of Sultân Abul Qâsim Muhammad Mahdi, and of the other ancestors and predecessors of Sultân Mu'izz-ud-Dîn.

The *second Bahâr* or the *first Gulistân*, comprising the third, fourth, fifth, sixth and seventh volumes, is styled *Mu'izz-Nâmah* معز نامه or *Qâ'im Nâmah* قائم نامه or even *Sâhibqirân Nâmah* صاحبقران نامه, and relates the adventures of the Khalifah Mu'izz-ud-Dîn or al-Qâ'im Bi-Amrillâh, or the *Sâhibqirân-i-Akbar*. It is subdivided into a *Muqaddimah* or *first book* جلد اول and two *Gulshans*, i.e. the *second* and *third book* جلد دوم and جلد سوم, while each of the *Gulshans* consists of two *Gulzârs* گلزار.

The *third Bahâr* or the *second Gulistân*, comprising the eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth and fifteenth volumes, is styled *Khwurshîd Nâmah* خورشید نامه, and relates the adventures of Shâhzâdah Mu'izz-ud-Dîn, Shâhzâdah Khwurshîd Tâj Bakhs, and Shâhzâdah Badr-i-Munîr. It is sub-divided into seven books جلد, the second of which has been supplemented by an appendix, comprising two *Daftars*, called *Shâtrs* شطر or *Satrûs* سطروں, and bearing the special title *Shâh Nâmah-i-Buzurg* شاهنامہ بزرگ.

A detailed description of this bulky romance is given in Bodl. Lib. Cat., No 480. An abridged translation of the work in Urdû, by 'Âlam 'Alî, styled *Zubdat-ul-Khayâl*, was edited at Calcutta, 1834, in one volume.

This collection contains the work in fourteen separate volumes, in which the arrangement slightly differs from that of the volumes in the Bodleian Library. The present copy, endorsed جلد اول or the first volume, is the first volume of the *first Bahâr*, styled *Mahdi Nâmah*, and begins as usual:—

تبارک الّذی جعل فی السّما، بروجاً و جعل النّهار سراجاً و قمراً منيراً *

آخر شد جلد اول مهدي نامه.—

No. 449.

foll. 245 (pp. 490); lines and size same as above.

This volume, endorsed جلد دویم بوسن خیال, is the second volume of the Mahdî Nâmah, and begins thus:—

آغاز جلد دویم مهدینامه - آمدیم بر سر داستان - راویان اخبار و ناقلان
آثار چنین آورده اند که چون کوچک سلطان شاهزاده اسمعیل با شاه آگاه
متوجه کوه قاف گشت *

The concluding lines of this volume exactly agree with those of the second volume of the first Bahâr (No. 10) of the Bodl. copy. The last words in this volume are preceded by the following statement of the author:—

انشاء الله تعالى و تقدس بعد ازین شروع در معز نامه نمایم و بتوفيق
ایزدی آن دفتر را تمام کرده بخورشید نامه پردازم *

Dated 20th Aghan, 1293 Bengali year.

This volume and the preceding one are written in fair Nasta'liq by Shaykh Asîr-ud-Dîn Bûhârî.

No. 450.

foll. 349; lines and size same as above.

This volume, endorsed "جلد سیوم بوسن خیال," and containing, according to a statement at the end, the two jilds (books) of the Mu'izz Nâmah, is in fact the *first Gulshan* (in two Gulzârs or volumes) of the second Bahâr or first Gulistân, corresponding to the fourth and fifth volumes of the whole work.

Beginning:—

ابتدای سخن بنام خدا است که کریم و رحیم و راه نماست

Colophon:—

تمام شد جلد معز نامه هر دو بخط خم سید ابوالحسین بتاریخ پانزدهم
ماه کاتک سنہ ۱۲۹۴ بنگله *

Written in ordinary Indian Nasta'liq.

No. 451.

foll. 229 (pp. 458); lines and size same as above.

This volume, which, according to the colophon, is the *third jild* of the Mu'izz Nâmah, is endorsed جلد چهارم بوستان خیال.

Beginning :—

بعد حمد حضرت رب الانام جل جلاله و عم نواله *

Colophon :—

الحمد لله و المدح له جلد سیوم معز نامه باتمام رسید انشاء الله تعالى

بعد ازین شروع در جلد چهارم نمایم ...

Not dated. Written by the scribe of the preceding copy.

No. 452.

foll. 192 (pp. 384); lines and size same as above.

The *fourth jild* of the second Bahâr, styled Mu'izz Nâmah, or the end of the *first Gulistân*, endorsed جلد پنجم بوستان خیال.

Beginning :—

آغاز جلد چهارم از بهار دویم از کتاب بوستان خیال که آنرا معز نامه

گویند - هر حمدی که بر زبان هر فردی جاری شود *

Colophon :—

بخاطر گدشت که گلستان اول را از کتاب بوستان خیال درین مقام

ختم نماید

Not dated. Written by the scribe of the preceding copy.

No. 453.

foll. 297 (pp. 594); lines and size same as above.

The *second jild* of the *third Bahâr* or *second Gulistân* of the Bûstân-i-Khayâl, endorsed as جلد ششم بوستان خیال but forming in fact the *ninth volume* of the whole work.

Beginning :—

آغاز کتاب تاریخ الاعظم شاهنامه خورشیدی از تحریر حکیم اسفلینوس

الهی - اما راویان اخبار و ناقلان آثار و محدثان این داستان کهنه الخ *

Colophon :—

الحمد لله و المدح له جلد دویم بهار سیوم کتاب بوستان خیال که خورشید
نامه نام دارد با تمام رسید انشاء الله تعالى شروع در جلد سیوم خواهد
رفت النج *

Written by the scribe of the preceding copy.
Not dated.

No. 454.

foll. 250 ; lines and size same as above.

This volume, endorsed جلد هفتم بوستان خیال, but originally corresponding to the tenth volume of the whole work, is, according to the colophon, the third *jild* of the third *Bahâr*.

Beginning :—

ذیکو ترین مسحامت و عالی ترین اثنیه سزاوار جناب حضرت خالق
البریه است النج *

Colophon :—

اما مناسب چنان دید که جلد سیوم را از بهار سیو
از کتاب بوستان خیال درینجا با تمام رساند و جلد چهارم را مصدر باحوال
صاحبقران اکبر شاهزاده معز الدين گرداند و جلد چهارم نیز مشتمل بر احوال
هر سه صاحبقران خواهد بود و التوفیق من الله الملك الودود حق تعالی
از گناهان مولف این کتاب محمد تقی الجعفری الحسینی متخلص
به خیال در گزند *

Written in clear Indian Nasta'liq.

Dated Friday, 2nd Chayt, 1290 Bengali year, corresponding to
A.H. 1300.

Scribe :— اثیر الدین بوهاری.

The colophon is followed by the words :—

* جلد سیوم خورشید نامه

No. 455.

foll. 198 (pp. 396) ; lines and size same as above.

جlad هشتم بوستان خیال

Beginning :—

انواع محمدت و ستایش و اقسام شکر و نیایش خداوندی را سزا سست
که گردنشان عالم سربدرگاه او برخاک مدلّت نهاده النغ *

Colophon :—

جلد چهار بهار سیوم کتاب بوستان خیال نیز درین مقام با تمام رسید *

Dated Sunday, the 12th Chayt, 1292 Bengali year, corresponding to A.H. 1303.

اتیر الدین بوهاری.—

The colophon is followed by the words جلد چهارم خورشید نامه.

No. 456.

foll. 172 (pp. 344); lines and size same as above.

This volume, endorsed جلد نهم, is designated in the beginning as the *fifth jild* of the *third Bahâr* and opens thus :—

* زبان انسان شمع انجمن سخن وقتی تواند شد النغ

It is to be noticed that the beginning of this volume agrees verbatim with the *fourth jild* of the *third Bahâr*, corresponding to the *twelfth volume* of the whole work, noticed in India Office Lib. No. 844 and Bodl. (*loc. cit.*).

Scribe :—Abul Hasan.

No. 457.

foll. 184 (pp. 368); lines and size same as above.

This volume, endorsed جلد دهم, is not styled or designated anywhere in the text. It begins with the adventures of *Şâhibqirân-i-Akbar* and opens thus :—

اما راویان اخبار و ناقلان آثار چنین روایت کرده اند که چون صاحبقران
اکبر پوست درخت نخل قهرم کند رسیمان او باقته روان شد تا بمنزل

* شیرویه رسید

Written by the scribe of the preceding copy.

No. 458.

foll. 148; lines and size same as above.

This volume, endorsed جلد یازدهم, according to the author's statement in the beginning (fol. 1^a), as well as at the end, is the

first Shaṭr of the fourteenth volume of the Bûstân-i-Khayâl. This and the following volumes contain a dedication to Nawwâb Sirâj-ud-Dawlah of Bengal.

In the beginning of this volume the author gives us the following particulars:—

آغاز جلد یازدهم از بوستان خیال که مشتملست بر احوال صاحبقران اصغر شاهزاده بدر منیر و احوال صاحبقران اعظم شاهزاده خورشید تاج بخش و متعلقان آن دو بادشاہ عالیشان و ملاقات طالبان با مطلوبان و وصال عاشقان با معشوقان و محباًن با محبوبان اما بعد چنین گوید اضعف عباد الله المتعال محمد تقی الجعفري الحسینی المتخلص به خیال که چون جلد هفتم بهار سیوم که بخورشید نامه علم اشتهر در عالم بر افراخته و جلد سیزدهم باعتبار اصل کتاب بوستان خیال که موشح و مزین بنام نامی نواب منصور الملک سراج الدوله بهادر هیبت جنگ است با تمام رسید شروع جلد چهاردهم نموده می آید و چون دو جلد سابق تمام و کمال مشتمل بر احوال صاحبقران اعظم و متعلقان او بود این جلد را مصدر باحوال صاحبقران اصغر شاهزاده بدر منیر اگر نمایم از انصاف دور نباشد و اکنون که کتاب نزدیک بتمامی رسیده اراده مصنف آنسست که درین جلد انشاء الله تعالی احوال صاحبقران اصغر و صاحبقران اعظم و متعلقان او را ذکر نموده خورشید نامه را با تمام رساند و این جلد چون مشتمل بر دو احوال است بدو شطر ترتیب یابد شطر اول احوال صاحبقران اصغر و دویم احوال صاحبقران اعظم و متعلقان او و در جلد پانزدهم که خاتمه الكتاب است تتمه احوال صاحبقران اکبر شاهزاده معز الدین ابو تمیم و بقیه طلسیم بیضا و کتخدانی آن صاحبقران اکبر و رفقائی آن شاهزاده نامور بقید تحریر در آورده کتاب را بنام اعلی نواب منصور الملک سراج الدوله بهادر هیبت جنگ تمام سازد ...

Again in the conclusion:—

با تمام رسید شطر اول از جلد چهاردهم در زمان کار فرمائی
نواب منصور الملک سراج الدوله بهادر هیبت جنگ مسود این اوراق محمد تقی الحسینی المتخلص بخيال کمر همت باختتم کتاب بوستان خیال بنام نامی و القاب گرامی او بسته است *

Written in ordinary but legible Indian Nasta'liq.
Not dated.

Scribe :— عبد الرحيم.

No. 459.

foll. 309 ; lines and size same as above.

The second *Shâtr* of the fourteenth volume of the Bûstân-i-Khayâl, endorsed جلد دوازدهم.

Beginning :—

آغاز شطر دویم از جلد چهاردهم که مشتمل است بر دو فصل
راویان اخبار و ناقلان آثار بعد از حمد پروردگار و نعمت سید ابرار الخ *

In the conclusion we are told that the author dedicated four volumes out of the fifteen, to Nawwâb Sirâj-ud-Daulah of Bengal. By these four he most probably means the last four.

Written in good Nasta'liq by Asîr-ud-Dîn, the scribe of some of the volumes noticed above.

Not dated.

Four folios written in a different hand, and evidently belonging to some other volume of the work, are found at the end of this copy.

No. 460.

foll. 198 (pp. 396) ; lines and size same as above.

The fifteenth or the last volume of the Bûstân-i-Khayâl, endorsed جلد سیزدهم. In the beginning of this volume the author distinctly tells us that this is the fifteenth volume; that he commenced to write it after completing fourteen volumes, and that it consists of two sections and the Khâtimah.

و اینک شروع در تحریر جاد پانزدهم که مشتمل بر دو فصل و خاتمه الكتاب
است نمود ...

The volume ends with an account of some of the exploits of Nawwâb Sirâj-ud-Daulah.

Beginning :—

* الحمد لله الاول بلا اول والآخر بلا آخر ولا معقب الخ

The name of the scribe is not given, but the copy is evidently due to the penmanship of Asîr-ud-Dîn of Bûhâr, the scribe of some of the volumes noticed above.

Dated 6th Muharram, A.H. 1302.

Almost all the volumes contain notes in the handwriting of the donor, Maulavî Sayyid Sadr-ud-Dîn Ahmed, to the effect that all the volumes were revised and collated under his supervision.

No. 461.

foll. 331; lines and size same as above.

This volume, endorsed بـوـسـتـان خـيـال or "Selections from the Bûstân-i-Khayâl," consists of the portions which are wanting in some of the volumes noticed above. It begins with an account of the birth of Shâhzâdah Khwurshîd Tâj Bakhsh, preceded by the following note in the handwriting of the donor:—

ازینجا تا ورق ۹۶ از جلد اول خورشید نامه و جلد ششم بـوـسـتـان خـيـال
منقول گشت *

Beginning:—

داستان ولادت شاهزاده خورشید تاج بخش - راویان اخبار و ناقلان
آثار و محدثان این داستان کهن و غواصان این دریای سخن *

Again fol. 125^a begins thus:—

از جلد هفتم - داستان تمہید ملاقات روشن جبین بذت حور طلعت
پری بران شهر یار سعادت قرین النغ *

Fol. 179^a begins thus with the donor's note.

ازینجا تا هفده ورق از جلد ششم بـوـسـتـان خـيـال و جلد اول خورشید
نامه منقول است - داستان ولادت ملکه زهره جبین خطائی *

Fol. 212^a begins thus:—

از جلد دهم - احوال جگر پاره که گل عارضش طعنۀ خوبی
بر گلستان ارم زده *

Fol. 264^a begins:—

از جلددوازدهم چند سطر از احوال ملکه خوبان روزگار زهره جبین
ختای تاجدار نگاشته باز بداستان صاحبقران اعظم رجوع کنیم *

The handwriting resembles that of Asîr-ud-Dîn, to whose penmanship we owe several of the volumes noticed above. The first 60 folios and foll. 179^a-188^a are written in careless and ugly Indian Ta'lîq.

No. 462.

foll. 215; lines 17; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

قصة امير حمزه *

QISSHAH-I-AMIR HAMZAH.

A defective and incomplete copy of the popular romance of Amîr Hamzah bin 'Abd-ul-Mu'talib, the uncle of the prophet. On the possible authorship of Mullâ Jalâl Balkhî, ملا جلال بخاري, comp. Rieu, p. 761, and Garcin de Tassy, Histoire de la Litt. Hind., 2nd ed., vol. i, p. 236. The narrative deals at great length with the adventures and expeditions of Hamzah, who is here converted into an imaginary hero of romance. The narrative extant in this copy relates chiefly to his adventures at the court of Nûshîrwân.

The MS. opens abruptly in the middle of the *seventh dâstân* with the following words:—

..... کرده همیشه در کشته بودی و کمان چوبی در کتف آویخته *

and breaks off with the earlier portion of the 58th *dâstân*:—

همچنین مینماید روز دیگر هر دو سپاه سوار شدند

Written in fair Indian Nasta'lîq with the headings in red.
Not dated, apparently 18th century.

No. 463.

foll. 238; lines 12; size $8\frac{3}{4} \times 5\frac{3}{4}$; 7×4 .

قصة امير حمزه *

QISSHAH-I-AMIR HAMZAH.

Another defective and incomplete copy of the romance of Hamzah, endorsed on fol. 1^b قصة حکیم فیلسوف.

This copy does not contain any heading or division. The narrative forms undoubtedly a part of Hamzah's adventures, dealt with at considerable length in the popular romance called طلسم هوشیا Tilism-i-Hûshruleâ, lithographed in 8 vols. by Nawal Kishore.

It begins thus:—

راویان اخبار و ناقلان اثار و طوطیان شیرین گفتار الخ *

The copy breaks off:—

وقدم بجلدي برميداشت وآتش هم تعافب صاحبقران نموده دويده ...

Written in bold and legible Indian Nasta'liq within coloured-ruled borders.

Not dated, 19th century.

No. 464.

foll. 130; lines 13; size $8\frac{3}{4} \times 5$; $5\frac{3}{4} \times 3$.

قصة بي بي زيغون

QISSAH-I-BÎBÎ ZAYGÛN.

The popular romance of Muhammad Hanîfah (the third son of 'Alî) who died, A.H. 81 = A.D. 700 and Zaygûn (the daughter of the Sultân of Rûm).

The Bengali metrical version of this story is very popular in the villages of Bengal.

Beginning:—

الحمد لله رب العالمين اما بعد اين ترجمه قصة محمد حنيفة
و زيغون بي بي است كه نموده مسي آيد - روزى محمد حنيفة ... در باختن
شكار آهوان النجع *

The work is divided into 30 dâstâns.

Spaces for headings are left blank in the earlier part of the copy.

Written in modern legible Nasta'liq.

The copy is full of clerical errors.

Not dated, 19th century.

No. 465.

foll. 323; lines 19; size $10\frac{1}{4} \times 8$; $9 \times 5\frac{3}{4}$.

جنگ نامہ ابو مسلم

JANG NÂMAH-I-ABÛ MUSLIM.

The romance of Abû Muslim Marwazî, the famous general, who played a conspicuous part in the elevation of the 'Abbasides to the Khilâfat, and who died, according to *Habîb-us-Siyar*, vol II., Juz 2, p. 48, on Wednesday the 25th of Sha'bân, A.H. 137 = A.D. 754. The narrative deals at great length with his noble and pious actions, his adventures and his valiant deeds on various expedi-

tions ; and gives an account of the base and hostile action of Marwân-ul-Himâr (died, according to the same authority, A.H. 132 = A.D. 749) against the descendants of 'Alî.

Beginning :--

الحمد لله رب العالمين والعاقبة راوي روایت میکند داستان
اول حکایت در میان می آرد *

Neither the title of the work nor the name of the author is given in the text, but in the colophon it is called
كتاب تواریخ جنگ نامه حضرة امیر امیران امیر حضرة ابا مسلم *

The work is not divided into any chapters or sections, nor are there any headings. The names of the Prophet, the Imâms, the hero and other sacred persons, are written in red. The style is plain and simple. The romance is of similar character as the popular داستان امیر حمزہ or the Romance of Amîr Hamzah.

Written in small ordinary Nasta'liq inclined towards Nîm Shikastah hand.

The colophon is dated Murshidâbâd, Wednesday, 7th Sha'bân, A.H. 1220. Written during the time of Mubârik-ud-Daulah, the youngest of the three sons of Mîr Ja'far 'Alî Khân, Nawwâb of Bengal.

Some of the folios are loosened and separated from the original binding.

No. 466.

foll. 482 ; lines 21 ; size 12×8 ; $8\frac{3}{4} \times 5\frac{1}{4}$.

An enlarged version of the same romance in which a great number of new incidents is introduced. In spite of its excessive length, this copy is by no means complete. It is defective in the beginning as well as towards the end, but it is difficult to say how many folios are wanting. It opens abruptly with the words :--

..... و تاریک می ذماید مکر یک جای روشنی ... ظاهر می شود
رسول علیه السلام بجبرئیل علیه السلام پرسید *

The concluding words with which the MS. breaks off are :--

بجای پدر خود بر تخت سلطنت نشسته بمراد خود رسیدند امید
که جمیع در ماندگان بمطلب و مقصد خود رسیده کامیاب شوند ...

Spaces for the insertion of proper names to be written in red, are left blank throughout. •

Written in a careless bold Nasta'lîq within gold and coloured-ruled borders.

Foll. 394-482 are written in several different hands. Foll. 450-483 are mounted on new margins.

Not dated, apparently 19th century.

IX. MISCELLANIES.

No. 467.

foll. 279 ; lines 19 ; size $12\frac{3}{4} \times 8$; $9 \times 4\frac{1}{2}$.

نسم الربيع

NASÎM-UR-RABÎ'.

A rare Persian translation of Abul Qâsim Mahmûd bin 'Umar-uz-Zamakhsharî's (d. A.H. 538 = A.D. 1143) Arabic work Rabî'-ul-Abrâr, consisting of a vast collection of sayings, moral maxims and anecdotes illustrating chiefly various moral or intellectual qualities and the opposite vices.

Beginning :—

حمد يعمدود مبدعی را تقدست اسمارة (Sic) که بتائیر صبح اقبال

* از مطلع امال

In the preface the translator, who does not reveal his name, after eulogising the reigning king Shâh Shujâ', most probably the second king of the Muzaffaride dynasty, who reigned from A.H. 759-786 = A.D. 1357-1384, dedicates the work to Amîr Salgar Shâh, the Wazîr of the said king.

According to Rieu's Suppl. to the Arabic Cat. Brit. Mus. No. 1134, the Arabic original is divided into ninety-eight chapters, but the present translation consists of eighty-two chapters only. A full list of the contents is given at the end of the preface, foll. 3^a-5^a.

Written in ordinary Indian Ta'lîq by Tâlib-ur-Rahmân of Mangalkothî.

Dated Monday, the 1st of Baisâkh, 1298 Bengali year.

The colophon is followed by a note saying that the copy was revised and corrected by Maulavî Hasîb-ud-Dîn Ahmad and Maulavî Khâdim Husayn.

No. 468.

foll. 525 ; lines 16 ; size $11\frac{1}{2} \times 8$; $8\frac{3}{4} \times 5\frac{3}{4}$.

شاهد صادق

SHÂHID-I-SÂDIQ.

A vast collection of religious, philosophical, political, ethical and cosmographical writings and containing also a large collection of moral sayings, historical anecdotes, and miscellaneous notices, by Muhammad Sâdiq bin Muhammad Sâlih Iṣfahânî Azâdânî شاهد صادق بن محمد صالح الصفهاني الأزاداني, who was born in Surat, A.H. 1018 = A.D. 1609. He commenced the work in A.H. 1054 = A.D. 1644 and completed it in A.H. 1056 = A.D. 1646.

Beginning :—

الحمد لله تعالى و منه المبتدى و إليه المنتهى و الصلوة و السلام
على نبيه محمد المصطفى خير الانبياء الخ *

The work is divided into five Bâbs, sub-divided into numerous Fâsîls, and a Khâtimah. A full table of the contents is given at the end of the preface, foll. 2^b-6^b.

Written in ordinary Indian Nasta'liq.

Not dated, apparently 18th century.

No. 469.

foll. 106 ; lines 16 ; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

A curious kind of tract, consisting of a mixture of heterogeneous matter. Neither the name of the author nor the title of the work is given in the text; but on fol. 85^b the author narrates an anecdote by which he gives us to understand that one of his friends, named Hibat Ullah, was still alive in A.H. 1047 = A.D. 1637, in the reign of Shah Jahân “the deceased.” We can therefore conclude that the author wrote this work shortly after Shâh Jahan’s death, which took place in A.H. 1076 = A.D. 1665.

Beginning :--

در بيان بلاد و شهر - بقول برخى از علماء منازل را انگاه قریب
خوانند الخ *

The tract begins with a general cosmography, treating of well-known places of the earth, arranged in alphabetical order, mosques, forts, etc.

After that comes a short account of the ملائكة, fol. 35^b; then biographical notices of the saints, 'ulamâ and the poets, fol. 37^b. After that comes a medical sketch, fol. 51^a, treating of the following subjects:—creation of men, the soul, physiognomy, the five senses; sexual intercourse; water; wine. Then follows the miracles of the prophets and the saints; fol. 68^b; divination, fol. 69^b; poetry, fol. 70^a; calligraphy, fol. 72^b; silence, fol. 77^b; morality, fol. 78^a; friendship, fol. 81^b; love, fol. 84^a; women, fol. 86^a; humorous sayings, fol. 87^b; the philosophy of men, fol. 88^b; account of Yâjûj and Mâjûj (Gog and Magog), fol. 90^a; plague, fol. 90^b; the dead, fol. 91^b; Jinns and Satans, fol. 92^b; interpretation of dreams, fol. 94^a.

Written diagonally in fair Indian Nasta'lîq.

Not dated, apparently 18th century.

Nº. 470.

fol. 383; lines 15; size 9×5½; 6½×4.

A vast collection of historical legends, moral maxims, anecdotes and curious narratives of celebrated men from the earliest times to the beginning of the thirteenth century of the hijrah, by an anonymous author.

It consists of mere selections from various other works, and begins thus without any preface:—

* در بعضی تواریخ مسطور است که نزاد ابن معد ابن عدنان الخ

It begins with fables and historical anecdotes, chiefly relating to curiosities and rare occurrences, followed by a historical sketch, consisting of selections from other histories.

Then follows:—An account of the rise of the Wahâbîs, fol. 310^a; wonders and curiosities, introduced by the heading من العجائب والغرائب, fol. 312^a; a collection of 76 anecdotes, fol. 320^b; an account of the ancient philosophers taken from the Khulâsat-ul-Akhbâr of Amîr Khâwand Shâh, fol. 339^a; some selections from the histories of Shâh Jahân's reign, fol. 346^b; a short account of the Tâj of Âgrah, fol. 368^a; a scientific sketch treating of the atmosphere, rain, cloud, rainbow, thunder, etc., fol. 373^b.

The occurrence of the name of Akbar II (1221-1253 = A.D. 1808-1837), on fol. 124^b, who is spoken of as the reigning sovereign, suggests that the work was compiled during his reign.

Written in ordinary Indian Ta'lîq.

Not dated, apparently 19th century.

Some folios are wanting at the end of the copy.

No. 471.

foll. 401; lines 9-14; size $9\frac{1}{4} \times 6\frac{3}{4}$; $6\frac{1}{4} \times 4\frac{1}{2}$.

A slightly defective copy of a work on various topics, being a course of lectures delivered by Khwâjah Shâh Hasan Ajmîrî, collected by one of his disciples Muhammad Mahdî, both of whom were still alive in the beginning of the 13th century. The subjects treated are music, prosody, medicine (consisting of a collection of prescriptions for the cure of the various diseases of the body), archery, the distinction between good and bad swords, prayers, invocations, amulets, conjurations, magic, charms and cures; the virtues and the mysterious effects of the Rubâ'is of the celebrated saint Abû Sa'id Abul Khayr, who died in A.H. 440 = A.D. 1048 (the Rubâ'is are arranged in alphabetical order), etc., etc.

It opens abruptly thus in the middle of the section treating of the lives of the persons who were experts in the art of music:—

نہ عرضہ داشتن مذکوی بندگی است عرض نمود که باهر مرشدزاده
که مرشد قلیخان بوده باشد غالباً کامیاب گردد *

The concluding words are:—

گرہ در کارم افتاده مدد کن بهاء الدین تؤیی مستکلستنائی

The title of the work can not be ascertained on account of a lacuna at the beginning, but on the margin of fol. 1^a it is endorsed as ملفوظات خواجه شاه حسن اجمیری.

Written in ordinary, but legible, Indian Ta'lîq within coloured ruled borders.

Not dated, 19th century.

X. MSS. OF MIXED CONTENTS.

No. 472.

foll. 127; lines (centre column) 25; (margl col.) 44;
size $15 \times 7\frac{1}{4}$; 13×5 .

Selections from the dîwâns of Rukn-i-Sâ'in, Adîb-i-Şâbir, Imâmî Harawî, Majd-i-Hamgar and Badr-ud-Dîn Shâshî, bound together in one volume, as follows:—

I. Foll. 1-30. دیوان رکن صاین. Dîwân-i-Rukn-i-Sâ'in.

A rare dîwân of Maulânâ Rukn-ud-Dîn Sâ'in of Herat مولانا رکن الدین صاین هروی, who flourished in the reign of Sultân

Abû Sa‘îd Bahâdur Khân (A.H. 716-736 = A.D. 1316-1335) after whose death he entered the services of Sultân Tuğâ Timûr Khân (A.H. 737-753 = A.D. 1336-1352). He also addressed laudatory poems to Sultân Mubâriz-ud-Dîn Mu‘affarî (A.H. 713-760 = A.D. 1313-1358), Shâh Shuja‘ and several others, and died in A.H. 764 = A.D. 1326. See Bankipur Lib. Catalogue, vol. i, p. 227, where a copy of the dîwân is noticed.

Beginning :—

از سحر غمزه توکه جادوی مطلغست اشکم چکیده همچو شراب مروقتست

Contents :—

Qâṣîdahs, fol. 1^b; Muqâṭṭâ‘ât, and Gazals intermixed, fol. 23^a. It ends with four Rubâ‘îs, the first of which, fol. 29^b (margin), runs thus :—

از روی تو تازه نو بھاری دارم الخ

The fly-leaf at the beginning contains a biographical notice of the poet, copied from some Taqâkirah, by Muhammâd Bakhsh Khân, the father of the donor of the Bankipur Oriental Library.

II. Foll. 31^b-62^a. دیوان ادیب صابر. Dîwân-i-Adîb-Sâbir.

The lyrical poems of Khwâjâ Shihâb-ud-Dîn, poetically sur-named Sâbir, of Buhârâ شہاب الدین صابر البخاری. He was sent as a spy by Sultân Sanjar (A.H. 511-552 = A.D. 1117-1157) to the court of Atsîz (d. A.H. 551 = A.D. 1156), by whose order the poet was thrown, bound hand and foot, into the waters of Jihûn (Oxus) and drowned in A.H. 538 (A.D. 1143), 540 (A.D. 1145), 546 (A.D. 1151) or 547 (A.D. 1152).

Beginning on the margin :—

نماز شام چو صحبت برند از ماری بردیده گشت طریق سلام از سلمی

The dîwân consists of panegyric Qâṣîdahs, and poems, and ends with a few detached verses. It is preceded by a biographical notice of the poet in which the date of the poet's death is given as A.H. 547 = A.D. 1152.

III. Foll. 63^b-83^b. دیوان امامی. Dîwân-i-Imâmî. The dîwân of Abû ‘Abd Ullâh Mûhammad bin Abû Bakr ‘Ushmân, with the poetical *nom de plume* Imâmî, of Herat ابو عبد الله محمد بن ابوبکر عثمان المخلص بامامی, who died, according to Taqî Kâshî (Sprenger, p. 17), in A.H. 686 = A.D. 1277, or, according to Majmâ‘ ul-Fuṣaha, i, p. 98, in A.H. 676 = A.D. 1277. He was a contemporary of the celebrated Sa‘îdî, and the noble Qâdî family of

Herat is said to be descended from him. See Bankipur Lib. Cat., vol. i, No. 88.

Beginning with a short biographical notice of the poet :—

* ملک الفضلا امامی هروی از جمله فضلا و ندمانی خراسان است الخ

The first folio of the dîwân is followed by a lacuna and the first line on the next folio runs thus :—

در بن دندان مارکر زهی دارو شود
ز استماع لفظ روی افزای انحضرت لعاب (Sic)

Contents :—

Qâṣîdahs, fol. 64^a; Muqatta‘ât, fol. 72^a; Gazals, fol. 76^b; Rubâ‘îs, fol. 79^b. The Rubâ‘îs are followed by some Qit‘ahs, Gazals and Qâṣîdahs all intermixed.

IV. Foll. 84^b-107^a. دیوان مجدد همگر Dîwân-i-Majd-i-Hamgar. The dîwân of Khwâjah Majd-ud-Dîn Hibat Ullah, better known as Majd-i-Hamgar. خواجہ مجدد الدین هبّت اللہ معروف بہ مجدد همگر He was a contemporary and a fellow-citizen of the celebrated Sa‘dî of Shîrâz, and was in high favour with Sa‘d bin Abû Bakr bin Zingî, after whose death he became a warm friend of Khwâjah Bahâ-ud-Dîn, son of the great Sâhib-i-Dîwân Khwâjah Shams-ud-Dîn Muhammad of Isfahân. He died in A.H. 686 = A.D. 1287 See Bankipur Lib. Cat., vol i, No. 90.

Beginning :—

چو عکس رویتو پرتو بر آسمان انداخت
زمانه را بدو خورشید در کمال انداخت

The dîwân begins with Qâṣîdahs which are followed by Muqatta‘ât, Tarkîb-bands, and Gazals intermixed, and ends with some Rubâ‘îs, the first of which runs thus on fol. 106^b :—

* خرم بتو داشتم دل پر غم را الخ

A biographical notice of the poet, copied from some *Tadkirah* by Muhammad Bakhsh Khân, and dated 15th Shawwâl, A.H. 1277, is found on fol. 84^a.

V. Foll. 108^b-127^b. دیوان بدراچاج Dîwân-i-Badr-i-Châch. The lyrical poems of Maulânâ Badr-ud-Dîn Muhammad مولانا بدر الدین محمد چاچی of Châch or Shâsh, the modern Tashkand, also called Banâkit, who came to India during the time of Sultân Muhammad bin Tuqlaq (A.H. 725-752 = A.D. 1325-1351), to whom

he was a panegyrist. He adopted the poetical title of Badr and also Chîchî or Shâshî, and died A.H. 754 = A.D. 1353.

This copy of the dîwân consisting of Qaṣîdahs, Qiṭ’ahs Tarkîb-bands, chronograms, Ğazals and Rubâ’îs, without any order, begins thus :—

حمد آن سلطان عالم را که عالم پرور است
انس او در راه ایمان انس و جان را رهبر است

The whole dîwân has been lithographed with glosses and vocabulary, Lucknow, A.H. 1261. The Qaṣîdahs have also been lithographed in Cawnpur, A.H. 1261, and with a commentary in Râmpûr, A.H. 1289.

Written in fair Nasta’lîq within coloured-ruled borders.

Dated Friday, 3 Jumâdâ II, A.H. 1023.

No. 473.

foll. 54; lines 15; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

دیوان حیدر کلوچ

DÎWÂN-I-HAYDAR KALÛJ.

I. Foll. 1^b-40^b. Selections from the dîwân of Haydar کلوچ, a native of Herat, who in his early days took to the profession of baker, in consequence of which he became known as Haydar Kalûj. Although illiterate, he excelled many poets of his age, and it is said that, whenever any verse occurred to him, he asked the passers-by to note it down. He died in A.H. 959 = A.D. 1551.

The present dîwân consists chiefly of Ğazals arranged in alphabetical order.

Beginning :—

ای در دو جهان دولت وصلت هوس ما
وصل تو بصد گونه هوس ملتمنس ما

Written in ordinary Nasta’lîq.

The colophon runs thus :—

تمت هذه النسخة المتبركة مسمى دیوان حیدری بروز چهار شنبه بوقت
نماز ظهر بتاریخ هژدهم شهر ربیع الثانی سنہ ۱۲ جلوس معلائی ظل الہی زاد
رفعتہ و سلطنتہ و حشمتہ *

Apparently 19th century.

II. Foll. 41^b-47. اشعار نویدی Ashâr-i-Nawîdî. A very small, but very rare, collection of some of the lyrical poems of Nawîdî of Nîshâpûr, who came to India and attached himself to the services of the emperor Humâyûn. He died, according to Badâ'ûnî, iii, p. 377, in A.H. 973 = A.D. 1565.

Beginning with a preface by the poet:—

حمد و سپاس بیقیاس واجب الوجودی را سزاوار هست که مشام جان
زندۀ دلانرا الخ *

The preface is followed by two short Maşnawîs in praise of Humâyûn, the first of which begins thus on fol. 43^b:—

شاه عادل همای فرخ فال الخ *

Then follows a series of Gazals in which we find the peculiarity that in each of the Gazals the use of a certain letter of the alphabets is strictly avoided; that is to say, all the verses of a Gazal consist of such words as do not contain a particular letter. For instance, the first Gazal in which the use of the letter الف is avoided, begins thus on fol. 44^a:—

صد شکر که شد دولت وصل تو میسر گردید ز خورشید رخت دیده منور

In the preface, fol. 43^a, the poet says that the series consists of 29 Gazals, which he composed for the emperor Humâyûn.

III. Foll. 48^b-54^b. دیوان وحشتی Dîwân-i-Wahshatî. A very short collection of Gazals by a poet who adopts the takhallus Wahshatî, وحشتی, arranged in alphabetical order.

Beginning:—

ای سوخته چون لاله ز عشقت درون مرا
بربسته غنچه وار دل خسته خون مرا

Written in ordinary Nasta'lîq on thin papers of bad quality. Not dated, apparently 19th century.

No. 474.

foll. 111; lines (centre col. 21); (margl. col.) 28;
size 9½ × 4¾; 8 × 3½.

I. Centre col. دیوان فغانی. Selections from the dîwân of Figânî (see No. 352 in this catalogue), arranged alphabetically and beginning as usual:—

ای سر نامه نام تو عقل گره کشای را الخ *

II. Margl. col. دیوان وحشی. *Dîwân-i-Wahshî.* A collection of the lyrical poems of Maulânâ Kamâl-ud-Dîn Wahshî مولانا کمال الدین وحشی. He was born in Bâfiq, in Kirmân, but as he came to Yazd in boyhood, and spent there almost his whole life, he is known as Wahshî Yazdî. He imitated the style of Figânî, and died in A H 991 = A.D. 1583.

Beginning :—

* کشیده عشق در زنجیر جان ناشکیبا را الخ

Gazals in alphabetical order, fol. 1^b; Muqatâ‘ât, fol. 79^b; Rubâ‘îs, fol. 80^b; Qâsidahs, fol. 81^b; Tarkîb bands, fol. 92^b; a Maṣnawî, entitled خلد برین *Khuld-i-Barîn*, fol. 96^b.

Written in ordinary Nasta‘lîq within red-ruled borders.

Not dated, apparently 18th century.

A seal of one Muẓaffar Ḥusayn, dated A.H. 1277, is found on foll. 1^b and 111^b.

No. 475.

foll. 222; lines 11; size 6×4; 4×2.

I. Foll. 1^b-156^a. The four well-known prose treatises of Maulânâ Nûr-ud-Dîn Muḥammad Zuhûrî of Turshîz in Khurâsân مولانا نور الدین محمد ظہوری ترشیزی, who came to India in A H. 988 = A.D. 1580, enjoyed the warm favour of Ibrâhîm ‘Âdil Shâh II of Bijâpûr, and died in A.H. 1025 = A.D. 1616. The four treatises are I. دیباچہ نورس or Preface to the Nauras, a treatise on Indian music, composed by Ibrâhîm ‘Adil Shâh II himself; but according to some the Kitâb-i-Nauras was jointly composed by Zuhûrî and Malik Qummî. It begins thus on fol. 1^b :—

سرود سرایان عشرتکده قال که بنورس سرا بستان حال کار کام و زیان

* ساخته اند الخ

The colophon (fol. 24^a) is dated Thursday, 26 Jumâdâ II, A H. 1237.

II. Gulzâr-i-Ibrâhîm دیباچہ گلزار ابراهیم or Preface to the *Gulzâr-i-Ibrâhîm*, beginning on fol. 25^b :—

* خرمی چمن سخن بطرافت حمد بهار پیرائیست الخ

The colophon (fol. 49^a) is dated Sunday, the beginning of April, 1822.

III. دیباچہ خوان خلیل or the preface to the Khwâñ-i-Khalîl, beginning on fol. 51^b :—

ای از تو بر اهل تخت و اکلیل سبیل *

IV. مینا بازار Mînâ Bâzâr, a description of the Bâzâr so called, built by Ibrâhîm 'Âdil Shâh, beginning on fol. 100^b :—

عصمیان رو پوش حیا پور و خلوتیان عفت کوش چاک نظر را

* مردمه باد

It has been lithographed with a commentary in Delhi, A.H. 1265, and in Lucknow, A.H. 1282.

Dated 23rd Rajab, A.H. 1237, corresponding with 17th April, 1822.

The above prefaces of Zuhûrî are all in homage of Ibrâhîm 'Âdil Shâh II, and describe his noble character and the splendours of his court. The first three have been printed under the title سہ نذر ظہوری in Lucknow, 1846, Cawnpore, A.H. 1269, and A.D. 1873; English translation, Calcutta, 1887.

The colophon (fol. 99^b) is dated 26th March, 1822.

II. Foll. 158^b-222^b. Extracts from the Jang Nâmah or Bazm Nâmah, an account of the war of A'zam Shâh and Bahâdur Shâh, by Ni'mat Khân 'Alî نعمت خان عالی originally called Mirzâ Nûr-ud-Dîn Muhammad, the well-known author of the Waqâ'i Ni'mat Khân 'Alî, who died in A.H. 1121 = A.D. 1709.

Beginning as in Rieu, p. 1049 :—

* زیب دیباچہ سخن نیاپش بی نیاز است *

The account of the war begins on fol. 164^a.

An English abstract is noticed in Rieu, Add. 30779.

The colophon is dated 21st May, 1822.

Written in bold Indian Ta'lîq

Some English meanings of difficult words written in pencil are found in the margins here and there.

No. 476.

fol. 210; lines 13-15; size $9 \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3$.

I. Foll. 1^b-21^b. ارشاد الطالبین Irshâd-ut-Tâlibîn.

An ethico-mystical treatise on the religious and moral doctrines of Islâm from a Sufic standpoint, by Jalâl-ud-Dîn bin Mahmûd Thânisarî جلال الدین بن محمود تهانیسری.

Beginning :—

الحمد لله الذي اعطى الطالبين شوق لقائه واجدى المستاكين
ذوق رضاه الخ *

The treatise contains 37 chapters, the first thirty-one of which occupy foll. 1^b-21^b, and the last five, foll. 23^a-30^b.

The colophon (fol. 30^b) is dated Sunday, 9th Jumâdâ I. The year given here as 2511 is evidently a mistake for 1152. The scribe of the copy did not know that Persian numerical figures, unlike Persian writing, run from right to left.

Scribe :— محمد ابراهیم.

II. Foll. 22^a, 137^a-139^b, 138^b. A short tract on the mystical meaning of “love” by ‘Azîz Muhammad un-Nasafî عزیز محمد النسافی.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين اما بعد چنین گوید
اضعف ضعفا و خادم فقرا عزیز محمد النسافی *

III. Foll. 31^a-44^a. A defective treatise on the doctrine of Sufism and its subtleties. It is defective in the beginning, and opens abruptly thus :—

..... بلا و مشقت مبتلا میگردد اما باب اول در اثبات واجب

* الوجود الخ

In a subscription at the end, due to a later hand, it is said that this treatise, entitled “*Giti Numâ*,” was finished on 17th Jumâdâ I, A.H. 1133.

It is divided into five Bâbs, as follows :—

Fol. 31 ^a ...	باب اول در اثبات واجب الوجود
	باب دوم در بیان نفس طبیعی و حیوانی و انسانی و نباتی
Fol. 33 ...	باب سیم در صدور موجودات
Fol. 37 ^a ...	باب چهارم در سدب ایجاد عالم
Fol. 39 ^b ...	باب پنجم در مبداء و معاد ..

IV. Foll. 45^b-105^a. *Lubâb-ul-Akhbâr*. A collection of 400 traditions of the Prophet on all points of theology and

law, translated, according to Ind. Office Lib. No. 2639, from Ahmad bin 'Abd Ullah's original collection in Arabic, by Muham-mad Mahmûd مُحَمَّد مُحَمَّد. The present work contains the text with a Persian paraphrase.

Beginning :—

* حمد بیحد و مدح بیعد مر خدای را عز و جل جلاله و عم نواله الخ

The work is divided into 40 Bâbs, each of which contains 10 traditions.

An index of the 40 Bâbs is given on foll. 46^a-47^a.

It was printed in Bombay, A.H. 1280.

The colophon (fol. 105^a) says that this copy was transcribed for Muhammad Ibrâhîm by خلیفه زین العابدین نغلق آبادی قریشی on 25th Safar, A.H. 1134.

V. Foll. 106^b-111^b and 145^a-164^a. A treatise on the articles of Muhammadan faith and legal prayers, in the form of questions and answers intended for beginners.

Beginning :—

حمد متواتر و ثنای متکاثر مر حضرت بی نبازی را *

The title of the book and the name of the author are not given in the text. In the colophon (fol. 164^b) it is called جامع الغیوضات يعني احكام الصلوة. It is also said here that the copy was transcribed for Muhammad Ibrâhîm by خلیفه زین العابدین on 7th Dul-hijjah, A.H. 1132.

VI. Foll. 113^b-136^b. A Sufî treatise in which the nature and rules of the spiritual life are explained, and illustrated by anecdotes and sayings of holy-men.

Beginning :—

بدانکه حضرت حق سبحانه تعالی را من حیث توجه الی عالم الظہور *

The name of the author and the title of the work are not given, but a reference to Jâmi (fol. 114^a), who is spoken of in the past tense, suggests that it was written after his death (A.H. 898 = A.D. 1492). The colophon (fol. 136^b) is dated Sunday, 22nd Rabî' (?). The year, as in the first treatise, is 2511, which is a mistake for 1152 (A.H.).

VII. Foll. 140^a-144^b. مرغوب القلوب Margûb-ul-Qulûb. A Maṣnawî on the elements of asceticism and mysticism, commonly ascribed to Shams-i-Tabrîzî شمس تبریزی (d. A.H. 645 =

A.D. 1247), the spiritual guide of Maulânâ Jalâl-ud-Dîn Rûmî, composed, according to some copies, A.H. 757 = A.D. 1356, i.e. 112 years after Shams-i Tabrîzî's death—a fact which renders the statement absurd. This copy does not give any date of composition. For further detail see Ind. Office Lib. No. 1840, etc.

It begins with a short preamble in prose, thus :—

این کتاب مزبور القلوب از گفتار شیخ المشایع قطب المحققین و امام
السالکین شمس تبریز قدس سرہ العزیز *

The poem itself begins thus :—

بگویم حمد رب العالمین را عطا کو کرد بر ما غفل دین را

It is divided into 10 Faâls.

VIII. Foll. 165^a-171^b. A theological tract on some of the religious duties of Islâm in form of Mas'alahs, by Quṭb ud-Dîn Muhammâd bin Ġiyâş-ud-Dîn. فطّب الدین محمد بن غیاث الدین. It seems to be identical with No. 2627 in Ethé, Ind. Office Lib. Cat.

Beginning :—

الحمد لله رب العالمين بدانکه حق سبحانه و تعالى که
بر همه بندگان مکلف فرض عین است *

IX. Foll. 172^a-198^a. A mystical treatise on the doctrines of the Muhammadan faith from a Sufic standpoint. The beginning is defective, and the treatise opens thus abruptly :—

رنگی نیست — زانو که ز نفس غیر حق بیزارند *

The work is illustrated by sayings of eminent Shaykhs, mystics and holy men.

The colophon (fol. 198^a) is dated Sunday, 11th Jumâdâ II, A.H. 1134.

X. Foll. 198^b-210^b. Rumûzât. A treatise dealing with some questions on religious, philosophical and ethical topics of mystical tendency, by an anonymous author :—

Beginning :—

الحمد لله على صانع القدرة و المحسنات الخ *

The colophon is dated 20th Jumâdî II, A.H. 1134.

The folios of this MS. are in great confusion. The right order seems to be foll. 1-21, 23-30, 22, 137-139, 31-111, 145-164, 113-136, 140-144, 165-210.

Written in ordinary Indian Ta'lîq. Slightly damaged by worm holes.

No. 477.

foll. 145; lines 15; size $8\frac{1}{4} \times 5$; 6×3 .

I. در المواقع Durr-ul-Mawâ'iz, foll. 1^b-8^a.

A short Maṣnawî on moral precepts, by Sayyid Husayn سید حسین, whose name appears on fol. 7^b, line 15. According to the concluding verses, it was completed in A.H. 1203 = A.D. 1788.

Beginning :—

خدا را سپاسی کنم از نخست که این نامه گردد ز فیضش درست

II. خرابات Kharâbât, foll. 8^b-30^a.

Another Maṣnawî, most probably by the preceding author, containing similar matter illustrated by anecdotes, etc. The title of the poem, which expresses the date of its completion, A.H. 1204 = A.D. 1789, is given in the concluding line, on fol. 30^a.

Beginning :—

* سپاس از لب جام حق را سزا سرت الخ

III. Maṣnawîs مثنویات foll. 30^b-37^b. A collection of short Maṣnawîs of different metres and on different subjects, without the author's name. The first begins thus :—

اره بفرق سر دیو رجیم بسم الله الرحمن الرحيم

The author of this Maṣnawî flourished under Shâh 'Abbâs (II), who is eulogised on fol. 32^a.

IV. A dîwân by a poet who intentionally conceals his name, foll. 38^a-145^b. In a Qit'ah on foll. 66^a-66^b, the poet says that although his friends insisted that he should reveal his name in the dîwân, he did not like to acquire fame by composing poems. It is however evident that he flourished during the time of Kalb 'Alî Khân (A.H. 1287 = A.D. 1870), whom he mentions on fol. 66^a. The chronograms on foll. 67^b-68^a range from A.H. 1201 to 1284.

Beginning :—

بفضل بهاران بشو در حدائق که خوش داده از سینه بیرون حقایق

The dîwân consists of Qasîdahs; Qit'ahs, fol. 65^a; chronograms, fol. 67^a; Rubâ'is, fol. 68^b; Gazals in alphabetical order, fol. 76^a.

The first *Gazal* begins thus :—

بَنْ ازْ حَاسِرَانْ كَدْ بَهْ عَزْ وَسُفْرَازِيْ رَا
كَهْ مَاهْ آسَمَانْ فَرْمَانْ بَوْدْ مَاهْ حَجَازِيْ رَا

Written in ordinary *Nasta'liq*.

Not dated; 19th century.

No. 478.

fol. 137; lines 14; size $7\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

I. Riyâd-us-Sanâ'i'. A versified treatise on metrical science and the art of rhyming, by Alfi bin Husaynî Sâwajî, الفی بن حسینی ساوجی, dedicated to 'Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672), after whose name the author entitled it ریاض الصنایع قطب شاهی.

Beginning with a prose preface :—

* حمد و افر و ثنای کامل مبدع و صانعی را شایانست الخ *

Each metre is illustrated by a distich containing its name, and followed by its scansion.

Dated Tuesday, 25th *Dulhijjah*, A.H. 1222.

II. Fol. 58^a. Another versified treatise on the same subject without any title. In the colophon, fol. 64^b, the composition is ascribed to the celebrated *Gulâm 'Alî Azâd* of *Bilgrâm* (d. A.H. 1200 = A.D. 1785). غلام علی آزاد بلگرامی.

Beginning :—

* عرب هم عجم نوزده بحر دارد *

The colophon says that the transcription was completed on Monday, 14th *Rabi'* I, A.H. 1221 at *Başrah*, in the monastery of 'Abbâs son of 'Alî the fourth *Khalîfah*, in a hasty manner within four hours.

Foll. 65^a-68^b blank.

III. Fol. 69^a. A collection of *Rubâ'îs*, *Gazals*, *Maṣnawîs*, single verses, etc. from various poets.

Beginning with *Rubâ'îs* :—

— نَامْ تَوْ مَيْ بَارَدْ عَشَقْ ازْ نَامَهْ وَيَيْغَامْ تَوْ مَيْ بَارَدْ عَشَقْ —

After 27 *Rubâ'îs* begin the quatrains of the famous Abû Sa'îd *Abul Khayr* (ابو سعيد ابو الخير) (d. A.H. 440 = A.D. 1048) fol. 71^b.

The total number of Rubâ'îs is 165, and a great many of them, belonging to different poets, are, as usual, ascribed to Abul Khayr. رباعیات سلطان ابو سعید ابو الخیر ریاضت سرہ runs thus:—

من بی تو دمی قرار نتوانم کرد الخ *

This section is not dated.

Written in ordinary Ta'lîq.

The MS. is injured in many places.

No. 479.

foll. 101; lines 19; size $11\frac{1}{4} \times 7$; $8\frac{1}{2} \times 4\frac{3}{4}$.

I. Foll. 1^b-24^b. قیامت نامہ Qiyâmat Nâmah.

An account of the events which are to take place at the approach of the Day of Resurrection, and of the world to come, by Maulavî Rafî‘-ud-Dîn مولوی رفیع الدین, a popular Indian scholar of the 19th century.

Beginning:—

حمد و شکر رب العزت را بر گوناگون نعم ظاهري و باطنی
و دینی و دنیوی *

II. Foll. 24^b-26^b. Commentary on the initial verse of the سبحان الله, كله تمجيد viz. and on the Qurân بسم الله الرحمن الرحيم , و الحمد لله ولا اله الا الله و الله اكبه ولا حول ولا قوّة الا بالله العلي العظيم by an anonymous author.

Beginning:—

، بدانکه شیون کمالات الہی هر چند بی انتها ست، الخ *

III. Foll. 27^a-54^b. سراج البرار و منهاج الانوار Sirâj-ul-Abrâr wa Minhâj-ul-Anwâr. A theological treatise on religious obligations, consisting of selections from the work entitled غزر و درر Gurar wa Durar, which is a Persian translation of Abul Layṣ Samarqandî's (d. A H 375 = A.D. 985) Tanbîh-ul-Ğâfilîn, by 'Alî bin Muḥammad bin 'Alî Isfahânî علی بن محمد بن علی اصفهانی.

Beginning:—

الحمد لله رب العالمين بدانکه این مختصریست در علم تذکیر
و وعظ و حکایات از احادیث صحیح الخ *

٢٠٠

The work is divided into 20 short chapters enumerated at the beginning.

IV. Foll. 56^a-75^b. ضرور المكلف Durûr-ul-Mukallif. Another treatise on Muhammadan theology and law, by Muhammed Amjad bin Muhammed Arshad محمد بن محمد ارشد with copious notes on the margins.

Beginning:—

نَحْمَدُ اللَّهَ عَلَى مَا أَعْمَلَ إِيمَانٌ هُوَ خَيْرُ الْأَنْعَامِ وَوَعْدُنَا بِدُخُولِ
الْجَنَّةِ إِلَّا سَلَامٌ

V. Foll. 76^a-80^b. تَهذِيبُ الْمَيْتِ Tahdîb-ul-Mayyat. Another theological treatise dealing especially with legal precepts for funeral rites and ceremonies according to the Hanafite School, by 'Abd-us-Shukûr Anṣârî عبد الشکور انصاری.

Beginning:—

* الحمد لوليه الفائم والصلواة على نبي الكريم واصحابه اجمعين

VI. Foll. 81^a-98^b. تَرْجِمَةُ سَرَاجِيه Tarjumah-i-Sirâjiyah.

A Persian translation of Sirâj ud-Dîn Muhammed bin Muhammed bin 'Abd ur-Rashîd Sajâwandî's (who flourished about A.H. 600 = A.D. 1203) well-known treatise on the Muhammadan Law of Inheritance, commonly called السراجیہ, by the same Muhammed Amjad bin Muhammed Arshad who has been mentioned above (Art. IV) as the author of a theological treatise entitled ضرور المكلف.

Beginning:—

* اللَّهُ مَيْرَاثُ السَّمَاوَاتِ وَالْأَرْضِ أَصْنَافٌ بِيَقِيلِسِ حَمْدٌ وَسَبِيلِسُ النَّعْ

VII. Fol. 99 contains a list of names of the saints taken from the Tađkirat-ul-Auliyâ of Farîd-ud-Dîn 'Attâr.

VIII. Foll. 100^a-101^a. A Sufic genealogy by one Sayyid Ahmad سید احمد, who calls himself a disciple of Shaykh 'Abd-ul-'Azîz (d. A.H. 1239 = A.D. 1823) bin Shâh Walî Ullah (d. A.H. 1176 = A.D. 1762). The genealogy begins with the name of the author and ends with that of the Prophet.

Written in ordinary Indian Ta'liq.

Not dated ; 19th century.

No. 480.

foll. 88; lines 17; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

I. Foll. 1^b-56^b. تحفة الودائع في حل دقائق الواقع Tuḥfat-ul-Wadā'i fī Ḥall-i-Daqā'iq-ul-Waqā'i'. Explanation of the Quranic verses used in Ni'mat Khān 'Ālī's well-known work "Waqā'i'-i-Haidarābād," better known as "Waqā'i'-i-Ni'mat Khān 'Ālī."

. Beginning:—

حمد وافر وثناء متکثر خالقی را سزا سرت که بقدرت کامله خویش

شاهدان حبجهه ایجاد الخ *

We learn from the preface that the author, who calls himself كمال الدين احمد صدیقی Kamāl-ud-Dīn Aḥmad Ṣiddīqī, was born in Āṭashpārah, Parganah Naldī, District Rājshāhī, and that he wrote this work A.H. 1204 = A.D. 1789 during his student life in the Calcutta Madrasah. He adds that as from the time of composition of the Waqā'i'-i-Ni'mat Khān 'Ālī (A.H. 1097 = A.D. 1685) down to A.H. 1204 nobody had attempted to elucidate the meanings of the Quranic verses used in the Waqā'i', and as it was difficult for readers to have a just idea of the said work without possessing a clear knowledge of the Quranic verses in it, he (the author) thought it desirable to write the present work. His literary occupations did not however permit him to proceed with the work until the outbreak of the Hindu disturbance in the beginning of A.H. 1204, which seriously affected the working of the Madrasah for three successive years. The author thus obtained leisure, which enabled him to write this work. He further adds that the meanings and explanations given by him are generally based on the Tafsīr-i-Husaynī (a well-known commentary upon the Qurān by Husayn Wā'iz Kāshīfī, composed, A.H. 899 = A.D. 1493), and that for the facility of readers he has mentioned the names of the Sipārah, the Sūrah and the Rukū' at the beginning of each verse explained by him, and has also arranged the verses in the order in which they stand in the Waqā'i'.

Fol. 57 blank.

II. Foll. 58^a-88^b. بند نامہ The popular Pand Nāmah of Farīd-ud-Dīn 'Aṭṭār (d. A.H. 627 = A.D. 1229), beginning as usual.

The Tuḥfat-ul-Wadā'i is written in a neat Nasta'līq without the scribe's name, and the Pand Nāmah in an ugly and careless Indian Ta'līq by one Ḡulām Najaf نجف غلام.

Not dated; 19th century.

Some worm holes towards the end.

No. 481.

foll. 84; lines 23; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6 × 3.

I. Foll. 1^b-33^b. A treatise on the theoretical and practical doctrines of Sufism, interspersed with verses and quotations from the Qur'ân and the sayings of holy men.

Beginning :—

* درود بیحدود و ظمود که شہود ذات و مقصود صفات است

The title of the work and the name of the author could not be traced. A note on the last folio of the MS. reads: "this volume consists of six treatises, viz. (1) غوثیہ لمعات (2) گلشن راز در حاشیہ لمعات (3) عشقیہ وصلت نامہ (4) عشقیہ مرغوب الغلوب (5) عشقیہ اذیس الغربا (6) شرح مرغوب الغلوب but we got here only three treatises; viz. the last two mentioned, preceded by the present. It is therefore probable that the title عشقیہ مرغوب الغلوب is intended for the present treatise.

It breaks off abruptly thus :—

متاهد دوست نقل میکند ازین معنی است که خواجه حافظ*

II. Foll. 34^b-58^a. Dur Nâmah-i-Ashraf Khânî. A commentary upon the mystical treatise مرغوب الغلوب noticed under No. 476.

Beginning :—

* حمد مرخداوندی که ایوان حقیقت را بلند افراحت

The text consists of eleven Faṣls in this copy. A quotation from Jâmî at the end suggests that the commentary was written after his death (A.H. 898 = A.D. 1492).

III. Foll. 59^a-84^a. Anîs-ul-Gurabâ. A Sufî tract interspersed with quotations from the Qurâن, Hadîṣ, etc., identical with the copy noticed in Dr. Ethé, India Office Lib. No. 1880, in the colophon of which the author is called 'Abd-us-Şamad عبد الصمد, who, according to the learned doctor, is probably identical with the author of the اخبار الاصفیا, and the editor of the مکاتبات علامی. The subscription in this copy says that it was completed A.H. 148, probably meant for 1048.

Written in careless Naskh, with many clerical errors.
Not dated, probably 18th century.

No. 482.

foll. 79 ; lines 14 ; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

جواهر العجائب

JAWĀHIR-UL-‘AJĀ’IB.

I. Foll. 1-16. A *Tadkirah* of female poets by *Fakhrī*, who wrote it in Sind at the court of Muḥammad ‘Isā Ṭārkhān (d. A.H. 974 = A.D. 1566).

The MS. opens abruptly thus :—

جنت مکانی شاه حسن مرزا انار اللہ برہانہ از جهان فانی بسرائی

* جاودانی رخت بست *

The author was a panegyrist of Shāh Tahmāsp, and left, besides this work, a Persian translation of Mīr ‘Alī Shīr Nawā’is, Majālis-un-Nafā’is (see Rieu, p. 365), and two collections of Gazals entitled Bustān-ul-Khayāl and Tuḥfat-ul-Habīb.

II. Foll. 16-79. The *Jawâhir-ul-‘Ajâ’ib* is followed by the last section (نمود چهارم) of the *Mir’ât-ul-‘Âlam*, treating of the biographical notices of the Persian poets. This portion corresponds with fol. 276^b-291^a of the copy of the *Mir’ât-ul-‘Âlam*, No. 11 in this catalogue.

Written in ordinary Indian *Ta’lîq* with the headings in red.

Not dated, apparently 19th century.

No. 483.

foll. 79 ; lines 13-22 ; size $9\frac{3}{4} \times 6$; $8\frac{1}{4} \times 4$.

Foll. 1^b-45^b. A history of the first five years of Aurangzîb’s reign, containing a detailed account of the period during which he was occupied in crushing his competitors, and securing the throne

Beginning :—

ابو المظفر محيي الدين محمد اورنگ زیب بہادر عالمگیر بادشاہ
باڑی آن قطب فلک سلطنت و جهانداری مرکز دایرہ عظمت و بختیاری *

The author, who does not reveal his name anywhere, flourished during the time of Aurangzîb, of whom he speaks in the present tense. The history begins with the praises of Aurangzîb, his birth and minority, followed by his campaigns in the Deccan, his struggles with his brothers, etc., etc., and ends with the death and burial of Shāh Jahān in Rajab, A.H. 1076.

A copy of the work, exactly agreeing with the present, is noticed in Rieu i, p. 265, where the contents are described.

The subscription says that the MS. belonged to one Sayyid Ṣafdar 'Alī, better known as Sayyid Fakhr-ud-Dīn Ḥusayn, bin Sayyid Amjad 'Alī.

II. Foll. 48^a-79^b. Biographical notices of Persian poets, without beginning or end. It begins without any preface with an account of 'Abd-ur-Rahīm Khān Khānān, thus:—

نواب عبد الرحيم مرتضى خانخانان سپه سالار رحيم تخلص خلف ارشد

* محمد بيرامخان

and breaks off in the middle of the notice on the poet Sādiq. The poets mentioned are mostly those who flourished in Akbar, Jahān-gīr, Shāh Jahān and Aurangzīb's time.

Written in careless Indian Ta'līq.

Not dated, apparently 19th century.

Foll. 72^a-79^b are written diagonally.

No. 484.

foll. 66 ; lines 15 ; size 8 $\frac{1}{4}$ × 4 $\frac{1}{4}$; 4 $\frac{3}{4}$ × 2 $\frac{1}{2}$.

I. Foll. 1^b-36^a. گلشنِ راز Gulshān-i-Rāz. The famous mystic Maṣnawī, composed in answer to fifteen metaphysical questions propounded by Amīr Ḥusaynī Sādāt (the author of the well-known Sufistic Maṣnawī Zâd-ul-Musâfirîn, who died about A.H. 729 = A.D. 1328) by Shaykh Maḥmûd Shabistarī, شیخ م Hammond شبستری, who died in A.H. 720 = A.D. 1320.

Beginning :—

* بنام آنکه جانرا فکرت آموخت الخ

For editions, translations and other particulars see Bankipūr Library Catalogue, vol. i, pp. 170-173.

II. Foll. 36^b-66^a. وصلت نامہ Waṣlat Nâmah. The Waslat Nâmah of Farīd-ud-Dīn 'Attār, for which see No. 299 in this catalogue.

III. Foll. 1^b-20^b (Margin) سائل شاهد Risâlah-i-Shâhid. A mystical prose treatise on love and its various stages, by the same Maḥmûd Shabistarī, who wrote it for one Shaykh Ibrâhîm, a relation of Ismâ'il Sîsî, for whom Maḥmûd entertained an admiration bordering on madness; see Sprenger, p. 478. It is divided into several Lam'ahs.

Beginning :—

* الحمد لله الذي نور وجه حبيب بتجليات الجمال الخ

Written in ordinary Naskh within coloured-ruled borders.
Dated A.H. 1036, see fol. 36^a.

Scribe :— قاسم حسيني

Foll. 21^b-27^b (margin). Some selected poems and verses from other poets, written in a later Indian Ta'lîq.

No. 485.

foll. 28 ; lines 13 ; size $7\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

I. Foll. 1^b-16^b. سراج الوهاج Sirâj-ul-Wahhâj. A discursive commentary on a verse of Hâfiż, by Sirâj-ud-Dîn 'Alî Khân Arzu (d. A.H. 1169 = A.D. 1755), the author of the well-known biographical work Majma'-un-Nafâ'is, etc.

Beginning :—

* کشتی نشیدن سخن را شرط بجز حمد واجب تعالیٰ نیست

The verse commented upon is :—

کشتی شکستگانیم ای باد شرطه برخیز باشد که بُز بینیم آن یار آشنا را

The colophon, fol. 16^b, is dated Calcutta, Tuesday, 25th Shawwal. The year is not given.

II. Foll. 17^a-28^b. A treatise in mixed prose and verse on the prerogatives of 'Alî, based on the Qurân.

Beginning :—

بعد از محاکم حق و اوصاف مصطفی

دارم هوای مدحت سلطان اولیا

Written in ordinary Indian Ta'lîq.

The colophon of this treatise is dated Friday, 29th Rabî' II, A.H. 1221.

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ADDITIONS AND CORRECTIONS.

- Page 23, line 19 Read *Hâdiq* instead of *Hâdiq*.
 .. 52, " 13 Read *Mu'tamad* instead of *Mu'tamid*
 .. 67, " 29 Read *Haydarábâd* instead of *Haydarâbad*
 .. 77, No 102 See the article on this work by H Beveridge in the J.A.S.B. for 1893, pp 194 foll.
 A copy of the portion of this work dealing with Bengal is in the Library of the Asiatic Society of Bengal, and there catalogued as *Tawârikh-i-Bangálah*. This is the extract on which Beveridge's article is based. See the Catalogue of the Persian Books and Manuscripts in the Library of the Asiatic Society of Bengal, Calcutta, 1895, p. 182, No D 331
 .. 78, line 22 Read *Polynesia* instead of *Polinisia*.
 32. Read *architectural* instead of *architeetal*.
 .. 97, " 9 Read *gudár* instead of *guzář*
 .. 101, " 15. Read *Nasâfi* instead of *Nasafi*.
 .. 102, " 27. Read *Gâzanfâriyah* instead of *Gazanfâriyah*
 .. 109, " 8. Read *Husayn* حسین instead of *Hasan* حسن.
 .. 122, " 23. Read *Ibn-i Khâtûm* instead of *Ibn-i Khâtîm*
 .. 136, " 32 Read *arc* instead of *is*.
 .. 147, " 28 Read *Yûsuf* instead of *Yusuf*
 .. 148, " 13. Read *Safawi* instead of *Safawî*.
 .. 176, " 24. Read *Harîrî's* instead of *Harîrî's*
 .. 190, " 23. Read *Ridâ* instead of *Rida*
 .. 194, " 20 Read *Guftâr* instead of *Guftar*. The same correction applies to line 22 on the same page.
 .. 219, " 31 After 7^o0b add See also p. 119 in this Catalogue
 .. 236, " 12 Read *Mâthmud* instead of *Mahmud*
 .. 249, " 9 Read *Maulâri* instead of *Maulawî*. The same correction applies to p. 252, line 5, p. 254, line 10
 .. 253, " 6 Read *Bankipur* instead of *Bankipûr*. The same correction applies to p. 254, line 5
 .. 273, " 28 Read *Faydi* instead of *Fandi*
 .. 275, " 11 Read *Tahmas-p* instead of *Tahmasp*.
 .. 276, " 6 Read *Delhi* instead of *Delhi*
 .. 280, " 29. Read *Harîsi* instead of *Harîsî*.
 .. 281, " 18 Read *Kamrah* instead of *Kamran*
 .. 285, " 6 Read *Qit'abs* instead of *Qit'abs*.
 .. 302, " 17 Read *Wâsûkhts* instead of *Wâsûkhts*.
 .. 303, " 23. Read *Jauhari* instead of *Jawhari*
 .. 312, " 10 Read *Ahli* instead of *Ahli*.
 11 Read *Ridâ* instead of *Ridâ*.
 .. 317, " 24. Read الطوائف instead of *الطوائف*
 .. 320, " 21 Read *Ahmadâbâd* instead of *Ahmadâbâd*.
 .. 321, " 22. Read *Shâhzâdah Mu'izz-ud-Dîn* instead of *Shâhzâdah Mu'izz-ud-Dîn*.
 .. 329, " 30. Read *Hûshrubâ* instead of *Hûshrulea*
 .. 343, " 3 After the word "work," add, like the one mentioned, p. 106 in this Catalogue.
 .. 353, " 12. Read *Arzâ* instead of *Arzu*.
 19. Read *Shawwâl* instead of *Shawwal*.

